

Kaare Grønbech/John R. Krueger

# An Introduction to Classical (Literary) Mongolian

Introduction, Grammar, Reader, Glossary

Third corrected edition

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**Grønbech, Kaare:**

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## Preface to the Third Edition

The continued sale of this small grammar makes it possible for the publishers to offer a third printing, and I have taken advantage of this to re-organize the additions made in the Second Edition into the main body of the text. There still remain many precious points which can be expanded and which thoughtful correspondents and users have brought to light over the decades. To engage on a complete re-writing would overstep the planned bounds of this Introduction; fuller information is the province of such a book as N. Poppe's *Grammar of Written Mongolian* (Wiesbaden, O. Harrassowitz, 4th unrev. edition, 1991), which gives a more advanced treatment. The instructor will be able to expand on these issues and give additional commentary.

The present work proposes to afford a brief and practical introduction to classical and literary Mongolian, paying special heed to the requirements of those who may pursue their study otherwise unaided. The plan of the work is as follows. The progressive exposition of the grammatical structure is paralleled by Mongolian reading selections, which incorporate the new features illustrated in the lesson. Since the grammar is drawn from the reading material, exceptions, minor variations and little-used forms are dealt with not at all, or only slightly. Since this is not a work for the specialist, references to parallel features in Turkic and other languages, as well as comments on the origin and development of forms, have been kept to a minimum or omitted altogether. Use of the Mongolian script is deferred until the student is prepared with a knowledge of the grammar and has a stock of basic words at his command. There is a brief introduction of very general character, which gives broad outlines of Mongolian history, life, institutions and customs, and some political, economic and social data on Mongolia past and present. When this was written in 1955, and even when it was updated in 1975, there was a great lack of such general information on Mongolian in English. Now of course, almost another 20 years later, there is an abundance of sources in English and European languages, and many readers will already be aware that Mongolia has long been a member of the United Nations, that the U.S. and Mongolia finally established diplomatic relations in 1989, and perhaps even of the latest development, the re-introduction of the historic vertical Mongolian (Uighur) script. This should be borne in mind when reading that introductory portion today. The two former editions likewise contained some sections which have been eliminated as now no longer needed: these were a chronology, a bibliography now outmoded, a sketch of modern Khalkha, and so on. The death of the senior author, Professor K. Grønbech, in 1957, made impossible any revision of this book which could represent the views of both authors. Still the reactions of readers and reviewers, and especially the experience of teaching students from the book over quite a few years,

produced a body of corrections and clarifications which have been integrated into the present edition. As I shared with my teacher an uncomfortable feeling about the phrase “Written Mongolian” (German *Schriftmongolisch*), we devised the term “Classical (Literary) Mongolian” for our title, and meant it to cover both the strictly classical language of the great Buddhist translations (mid-17th through 18th century) as well as the later similar literary language in vertical script. To say “literary Mongolian” might be a better solution today, and to set certain boundaries of date and form usage to define the term, but I retain the old title for continuity.

The small reader which accompanied Professor Grønbech’s university lectures on Mongolian was his privately circulated *Mongolske tekster i originalskrift* (Copenhagen, 1945), intended for development into an anthology of Mongolian literature. To fill the need for old-script reading material to accompany this grammar, I later independently prepared for my classes, from the original sources, a new edition of most of the materials earlier selected by him, together with my own notes and additions. It appeared as *Supplementary Texts in Mongolian Script For first Year Readings*,\* and can serve as logical companion to this grammar. Moreover, the glossary of this grammar is already fully keyed to the vocabulary required there, so that no other dictionary is needed.

Since I have, I confess, so often during the years referred to this as „my“ grammar, permit me here to make a few remarks on the cooperation between the senior author and myself. During my second term as a foreign student at Copenhagen (early 1953), I attended Grønbech’s lectures on Classical Mongolian, which he presented in formal fashion and accompanied with some brief reading passages chosen by him. During that summer, it occurred to me to arrange the readings in a graded order and on that basis, create an expository practical grammar in which the illustrative reading nicely parallels the grammar just presented. It was so to speak written backwards from the readings, which has made it quite effective in teaching. Without Grønbech having prepared his scheme of presentation, I would not have learned the elements; and without my having reorganized his scheme into a new fashion, his information would have gone little further. Hence, it proved a fine and equal cooperation for each of us with good results. I did not have at that time the depth of knowledge from reading to enable any independent creation, and further the time was then quite suitable to present such a work to the public. I still cherish his evaluation of my draft, when first presented to him in the fall of 1953, to the effect of, „Exactly the way I would have prepared it myself.“ It was a great loss that he lived only a couple of years beyond that time. I owe that kindly and learned man so much.

September 7, 1992

John R. Krueger

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\* It may be obtained from The Mongolia Society, Goodbody Hall 321-322, Indiana University, Bloomington, Indiana 47405 USA; Special Papers Issue Four, 1965, 43 pp. The price is now US \$ 7.50 plus mailing.

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## I. Introduction

### Historical Background

At the beginning of the 13th century, mediæval Europe was relatively complacent except for the shifting fortunes of the Crusaders, who in 1204 had taken and sacked Constantinople. Political and religious controversy such as the sporadic armed conflict between the Moslem and Christian spheres and the internal dissensions between the Roman Catholic and Eastern Orthodox branches of the Christian church served both to weaken Europe within and to distract attention from events in the world without.

Then, with little or no warning, catastrophe fell.

Arising from the barren plateau of Mongolia, fierce armies of nomadic horsemen swept across the broad plains and steppes of Central Asia, sacking and laying cities waste, putting whole populations to the sword and in general crushing civilizations and destroying cultures in their path. In the brief span of 30 years (1211—1241), the roving Mongol hordes of Genghis Khan and his successors overran most of Europe and Asia, and made themselves masters of a vast empire which ranged from the Yellow Sea in the Far East and drove a wedge into the heart of Central Eastern Europe, the Hungarian *alföld* (lower plain). Europe trembled before the dreadful calamity doubtless about to be imposed by these all-engulfing conquerors who devastated everyone who dared oppose them. Had the Mongol barbarian ravages gone unchecked, the dissolute governments would surely have toppled before the onslaught of these warlike invaders already battering at the gates. This would have spelled the doom of Western civilization, and it is doubtful if it would have recovered for many centuries.

As it was, though, on the eve of certain victory, the Mongol tribesmen turned back from the threshold of Europe as mysteriously and quickly as they had come. Internal affairs of state arising from the death of Genghis Khan's son and successor, Ögedei, recalled the Mongol princes to Mongolia to vie with each other in being elected the new Khan. In any event, they were more interested in the riches of China or even in uniting the Turco-Mongol peoples than enslaving all of Europe, but no Mongol leader after Ögedei could muster sufficient strength and unity among the loosely knit clans to return to Europe. Because they withdrew of their own accord, European statesmen were never quite certain for centuries when a new scourge from the East would descend on them to cleanse and chastise their decadent monarchies.

The moment of Mongol glory had come and gone. But in spite of carnage and slaughter on a scale the world had never known, the Mongols freed the long overland trade route from China to the West, and paved the

way for introduction of Eastern arts, crafts, inventions and discoveries, such as gunpowder and printing.

But who were these Mongols? Where did they come from and why? How can it be that they almost conquered the then known world?

The Mongols were certain tribes of Eastern Asia, whose leader Temüjin (1167?—1227) united his loosely bound nomad clansmen, supplemented by some Turco-Tatar peoples, into a supreme fighting force. He was crowned Emperor in 1206 and given the name *Chinggis* (variously transcribed, mainly through Persian sources, as Jingis, Genghis, etc.) and the title *Qagan* (transcribed as Khan, Khagan, etc.).

It was not, as many once supposed, desiccation of tribal pasture lands that gave rise to the imperialistic eruption of the Mongols in the 13th century. The Mongol advance was merely the last great wave in a cycle of westward expansion of nomadic groups, much like their predecessors, the Huns, under Attila. Although the efficacy of their military methods cannot be disputed, the Mongol cycle was in the upward swing of strength, while that of the conquered peoples was in the downward swing of decline.

Their remarkable success in warfare can be attributed not only to their superb organization, discipline and leadership, but also to their unbelievably hardy men and sturdy horses, who travelled great distances with a minimum of food and rest, and then overcame by skill numerically superior foes. At the height of their conquests, a nation of about a million subjugated other nations with a total population of over a hundred million. Without doubt, the Mongol invaders left their mark on European history.

### The Mongolia of today

Mongolia is now purely a geographical location; linguistically and politically there are several Mongolias. In historical times, the nomads ranged far and wide across the steppes and deserts, but now with the formation of political boundaries not freely passable, the tribes are more or less established in specific areas.

The largest and most significant Mongol state is the Mongolian People's Republic (*büügüde nairamdaqu mongyol arad ulus*), which before 1924 was known as Outer Mongolia, because of its greater distance from Peking (Peiping), seat of the Manchu dynasty in China. It occupies an area of 606,000 sq. miles (as large as the United States east of the Mississippi river and north of the Ohio river), and is located somewhat northwest of China, south of Siberia and west of Manchuria. Its capital Ulān Bātur (*ulayan bayatur*, red hero), which was formerly called Urga (*örgege*, residence of a prince), lies about 900 miles due northwest of Tientsin on the Yellow Sea, on a line which crosses Peking and Kalgan, the latter for centuries the traditional gateway to Mongolia (the name indeed derives from *qayalyan*, gate).

Mountains are found along most of the north, northwest and southwest, while along the southern border of Outer Mongolia, lies the famous

Gobi (*yobi*, desert), a desolate plateau stretching some 600 miles southwest-northeast, about 3,000 feet above sea-level.

Published statistics on the population are at considerable variance with each other. There are somewhat under a million Mongols in the Mongolian People's Republic. The major dialect in the MPR is the Khalkha.

Inner Mongolia, which never had an independent political existence, has been absorbed into northwest China, namely the four provinces of Ninghsia, Suiyüan, Chahar and Jehol. It lies south and southeast of the MPR, forming a belt between it and the Great Wall of China. There are perhaps less than a million Mongols in Inner Mongolia, and they have lost much ground in recent years to the relentless advance of Chinese colonization, which overshadows them economically, and dominates them politically. The major dialects are the Chahar and Ordos.

Contiguous to the MPR, and directly north of Ulān Bātur, lies the Buryat Mongol ASSR, which is a part of the Soviet Union. The capital and chief city is Ulān Ude (*ulayan egüde*, red gate), formerly Verkhneudinsk. About a quarter of a million Mongols speak Buryat dialects. The best known geographical feature is Lake Baikal, which divides the cisbaikalian (northwestern) from the transbaikalian (southeastern) section.

In addition to these major divisions, there is a considerable quantity of Mongols in the Hsingan province of Manchuria, much under a million, divided into a number of tribes whose dialects are mostly related to those of Inner Mongolia. Perhaps a million Mongols are scattered throughout the Chinese province of Sinkiang (Chinese Turkestan), to the southwest and west of the MPR, in the Koko-Noor (*kōke nayur*, blue lake) district of northeastern Tibet, and until recently in the distant Kalmyk territory on the lower Volga near the Caspian Sea. In Central Afghanistan some tribesmen still retain their Mongol dialect.

## The Mongols

Physically, the Mongols are short-statured, with yellowish skin and black hair: their features are with broad noses, prominent cheekbones, and slanting eyes, set in a generally flat face. They are organized into tribes and clans, and lay great stress on family ancestry and genealogy. They live mostly in round felt tents, which are quickly disassembled and suited to their way of life.

The traditional, and still major, occupation of the Mongols is livestock breeding, which provides the essential human needs of housing, clothing and food. The animals raised are camels, horses, cattle, sheep and goats. Hunting, especially of furbearing animals, is a profitable sideline for many Mongols, but farming, owing to the sandy, stony ground, is virtually impossible except in a few river valleys. Although the essentially nomadic life of most of the population, moving their herds

from pasture to pasture, is not conducive to industry or manufacturing, there is some mining of coal and sulphur, and some tannery and dairy industry.

In religion, the Mongols are Buddhists, this religion having been finally introduced in 1577 after several unsuccessful attempts on the part of various emperors and princes as far back as the 13th century. The spiritual head of their faith is the Dalai Lama of Tibet. Buddhism revolutionized the habits of the Mongols by gradually tying them to places where there were temples. This played an important part in converting them from a nation of nomadic warriors into placid herdsmen. After the turn of the century, and before the establishment of the MPR, Mongolia and Central Asia in general were the scene of various scientific expeditions to collect geological, archeological and palaeontological data, with a view to confirming theories that Central Asian plateaus had been a cradle of development for dominant mammalian species. Rich fossil remains were discovered on the Kalgan-Urga road, and in the central desert of Mongolia were discovered the famous dinosaur eggs popularized by recent writers.

### Recent Political Events in the MPR

When the Manchu dynasty finally collapsed in 1911, under pressure of continued uprisings by revolutionaries such as Sun Yat-sen, China adopted a republican form of government. The Mongol princes took advantage of this to throw off the Chinese yoke and established the so-called Living Buddha (*qutuytu*) as ruler. The territory of Outer Mongolia see-sawed between Russia and China until the early twenties, when in 1921 a Soviet-inspired People's Republic was set up. A constitution patterned after that of the USSR was adopted in 1924, and the young Soviet protectorate gradually introduced measures which considerably changed the largely feudal society by abolishing theocratic rule (aided by the death of the Qutuqtu in 1924), reducing the numbers of lamas (which formerly claimed a third of the male population), establishing an army, and adding other features of a modern state.

The non-existence of foreign relations with nations other than the Soviet bloc, and the growing close collaboration between the MPR and the USSR have made it a political satellite of the Soviet Union. It was not until after the Second World War, however, when China itself had fallen to the Communist advance, that Mongolia was officially recognized as independent by the Chinese in 1946.

In the governmental structure of the MPR, representation of the people is carried out in a bicameral assembly, the Great *qural* and the Small *qural*. The Prime Minister or Premier, until his death in 1952, was Marshal Choibalsang. The incumbent is Tsedenbal.

Since 1924, few Westerners (except some Soviet citizens) have been permitted to enter the MPR, and our knowledge of events there is

based almost entirely on second-hand sources. The American vice-president, Henry Wallace, did visit Ulān Bātur briefly in 1944 on his tour of the Soviet Union. The Western world was given another glimpse of Mongol fighting strength when in 1945, just before the Japanese surrender, a small but well-equipped Mongol army together with Soviet forces attacked Japanese installations in Manchuria and Inner Mongolia. After a brief and successful campaign, the Mongols retired.

In 1946, the application of the MPR for membership in the United Nations was rejected, chiefly because it was felt that information about conditions in Mongolia was lacking, and that this reflected on the Mongols' ability to engage in international relations. In 1961, Mongolia was admitted to the UN, and in January 1989 diplomatic relations were established between the Mongolian and the United States.

## The Mongolian Language

The Mongolian language usually ranks as a member of the Altaic family of languages, whose three major divisions are the Manchurian (or Tungus), the Mongolian, and the Turkic (or Turco-Tatar) groups of languages. The supposed genetic affiliation of these groups has never been proved, but the practical utilization of the term 'Altaic languages' lies in the presence of common traits in the syntax, general structure and vocabularies of the three language families.

Mongolian is characterized *inter alia* by vowel harmony, absence of initial and final consonant clusters, non-existence of long consonants, absence of gender and a general agglutination of suffixes. The subject generally occurs first in a sentence, and the verb in final position, with other modifying elements arranged between them. Syntactically, the sentences are periodic, being joined by various gerunds and participles, which correspond to the relative clauses and sequence of tenses of Western languages.

The tradition of the written language rests on a very old basis. Writing was introduced under Chinggis Qagan in the early 13th century, by borrowing the vertical script of the Uighurs (who had taken it from the Sogdians). Although the script is alphabetical, it can often be ambiguous, as many letters, especially *t/d*, *k/g*, *o/u*, and *ö/ü*, are not distinguished from each other.

Ancient Mongolian is the Mongolian language in the 12th and 13th centuries. When it was committed to writing in 1204 (if we accept the Mongol tradition), it already reflected a somewhat earlier pronunciation.

Classical Mongolian is the literary language as it was treated by the translators of the Tibetan lamaistic canon, the Kanjur, under the zealous Mongol emperor Legdan Qagan (1604—1634). It was fixed in its final form by the revised edition xylographed in Peking in 1720, and in this latter shape has remained the literary norm to the present day. The second part of the canon, the Tanjur, followed in 1749.

There has been no inner development of the literary language, except insofar as scribes in the last several centuries tend to avoid words that no longer persist in the colloquial, and to introduce words and meanings that are current nowadays though unknown to the classical written language. The same is true to some extent of grammatical forms and syntax.

The modern literary language, then, reflects an earlier stage, with the form of words fixed by written tradition, just as English spelling is. It is much as though Shakespearian English, with an admixture of Chaucerian and modern words, were the medium of written communication today. For example, the modern dative ending *-da* continues to be written in the older form *-dur*; the word *dolōn*, seven, which lost its intervocalic *γ* centuries ago, is still written in the uncontracted form *doloyan*, much as English 'eight' retains the old *gh* (still heard, however, in German or Dutch *acht*).

The classical (literary) language is to be the subject of study in these pages.

### Modern Dialects

The Mongolian language is divided into a number of dialects, all sharing the same general grammatical and syntactical features, and more or less mutually comprehensible in spite of phonetic differences and developments. There is a large central group with four important dialects or groups of dialects, and three marginal dialects.

The Khalkha Mongolian dialect, comprising some 700,000 speakers in the MPR, as the language of a formally independent political unit and that with the greatest single number of speakers, may be regarded as the most important.

To the north of the centrally located Khalkha lies the Buryat Mongolian, whose speakers number 240,000, divided into the northern (cisbaikalian) and the southern (transbaikalian) divisions. South of Khalkha Mongolian, in the Chinese provinces of Inner Mongolia, are a number of dialects of which the Ordos and Chahar are best known. The Mongolian dialects of Manchuria are little investigated. Most of them belong together with the Ordos and Chahar to the South Mongolian group. The above comprise the eastern branch of Mongolian (Buryat in the north, Khalkha in the center, and Chahar and Ordos in the south).

The western branch of Mongolian is the Oirat dialect (generally called Kalmyk in Europe), spoken by some 130,000 persons. It is located far to the west in the former Kalmyk ASSR, west of the lower Volga at the north end of the Caspian sea. There are also speakers of Kalmyk in Sinkiang, Ch'ing-hai (in the Koko-Noor district), in Dzungaria (*jegün γar*, left hand) or West Mongolia, in Alashan and Edsin Gol.

In addition to these divisions, there are three isolated dialects. The Dagur is spoken in northern Manchuria, and has been influenced by Tungus. The Monguor (with related dialects) is spoken in the Kansu province of China, and in northeastern Tibet (Koko-Noor), and is strongly influenced by Chinese. The Mogul (Hazara and Aimak) is spoken in central Afghanistan northwest of Kabul.

## Literature

The earliest Mongolian literary composition is an imperial chronicle, the so-called 'Secret History of the Mongols' (*mongγol-un niyuča tobčayan*), which may have been composed in the 13th century. Buddhist activity apparently set in under Qubilai Qagan, but the earliest translations of which we possess direct evidence date from the beginning of the 14th century. From that century we also possess a number of inscriptions but from following centuries only a trickle of documents on stone or paper has reached us.

A tremendous literary effort began shortly after 1600 when Legdan Qagan of the Chahars set his clergy the task of translating the whole of the Tibetan lamaistic canon, the Kanjur, into Mongolian. The literary Mongolian language of that translation (itself a faithful continuation of an unaltered tradition reaching back to the days of Chinggis Qagan) became, with slight modifications, the established norm for all later Mongolian literature.

The 17th, 18th and 19th centuries saw the production of a rich Buddhist and historical literature, the former culminating in the energetic printing activity in Peking in the 18th century, and the latter beginning about 1625 and continuing without interruption till the end of the 19th century. In this century the thread was again taken up, this time under Japanese auspices, only to be exploited later for the purposes of nationalistic propaganda.

## The Mongolian Script

The alphabetic script of the Uighurs had been adopted by the Mongols as early as the time of Chinggis Qagan, and according to Mongol tradition, in 1204. The first known inscription dates from 1225, and there is definite evidence that before the middle of that century the Uighur script was used for literary compositions. In 1269 Qubilai Qagan authorized a modified form of the Tibetan script for use in Mongolian chancelleries (the *ᠬᠦᠫᠭᠠᠰᠤᠫᠤ* or 'square' [*dörbeljin*] script). It continued in official use until about the middle of the 14th century, but was unable to compete with the much easier Uighur cursive script, which has remained in use until the present day.

For use among the Western Mongols, an improved form of the alphabet was devised in 1648. It is still used by the Kalmyks, the Mongols in the T'ien Shan in Sinkiang, and those in the Koko-Noor.

In the course of the 17th and 18th centuries the Mongolian alphabet adopted a few modifications from the Manchu alphabet. The Manchus had taken over the Mongolian script in 1599 and in 1632 submitted it to a process of revision and improvement, which benefited the Mongolian mother alphabet later.

The awakening of political consciousness in the last three decades was a thrust at the ancient tradition, and on Russian soil the link with the past through the Mongolian script was done away with at a stroke, when the Buryat Mongol ASSR adopted a modified Russian alphabet in 1937, and thus made literacy quickly available to all. In 1946, the Mongolian People's Republic followed suit. Books, periodicals and other writings are now apparently printed entirely in Cyrillic script. In essence, the dialects are now represented in writing as spoken.



## II. Grammar

### Lesson One

*Contents.* Alphabet and transcription; pronunciation; composition of words; accent; vowel harmony; parts of speech; gender; article.

§ 1. **Alphabet and Transcription.** The Mongolian alphabet, as here transcribed, consists basically of 23 letters: *a, b, č, d, e, g, γ, i, j, k, l, m, n, o, ö, q, r, s, š, t, u, ü, y*.<sup>1</sup> Other transcriptions may employ somewhat different letters and use various diacritical marks, but these and other differences are slight, and will be readily understood by the student.

The Mongols themselves make no distinction between certain pairs of letters and use moreover the following order of letters: *a, e, i, o/u, ö/ü, n, q, γ, b, p, s, š, t/d, l, m, č, j/y, k/g, r, v, h*. The three letters *v, h* and *p* occur solely in Chinese, Tibetan, Sanskrit and other foreign words.

§ 2a. **Pronunciation.** The letters *č, j* and *š* may be pronounced as in English church, judge and show. The letter *γ* denotes an open back *g*, the voiced equivalent of the *ch* in German *acht*. The letter *q* originally denoted a velar (back) *k*, which in nearly all dialects has passed into the corresponding fricative *χ* (the unvoiced counterpart of *γ*). It may be pronounced in either manner. The remaining consonants have, roughly speaking, their normal English values.

In most modern dialects the vowels have been somewhat modified, varying according to dialect. *e, ö, ü* and sometimes also *i* are articulated with the middle part of the tongue, and *o* and *u* are pronounced with a marked narrowing of the articulating organs. For convenience they can be given their European values, with *ö* and *ü* as in German.

§ 2b. **Composition of Words.** The phonetic makeup of Mongolian words is simple, usually a regular alternation of vowels and consonants (*köbögün*, son). There are no initial or final consonant clusters, although two consonants may come together medially (*ülemji*, more). Mongolian has diphthongs in which the second element is *i* (mostly originating from an earlier *yi*, still reflected by the Mongolian script, but no longer recognized by the Mongols themselves) as in *sain* (from *sayin*) good, or *dalai*, sea. There is no notation for long vowels or consonants in the classical language. The few double letters seen are due to orthographical convention or hiatus.

<sup>1</sup> This is the order used in the lesson vocabularies. The glossary, however, uses a slightly different order.

Genuine Mongolian words may not begin with *l* or *r*, and may end only with *b*, *d*, *g*, *γ*, *l*, *m*, *n*, *r*, *s* and *š*. The presence of a following *i* causes *s* to become *š*. In manuscripts from South Mongolia *a* and *e* often become *i* after *č* and *ǰ*, especially in the second syllable, as in *üǰi-* for *üje-*, *čičeg* for *čečeg*.

§ 3. **Accent.** As a stress accent is not an integral part of the phonetic makeup of a word, the position of the accent may shift freely between syllables, and is phonologically irrelevant. For the purposes of reading a text in the classical language, however, the accent may be placed on the first syllable throughout.

§ 4. **Vowel Harmony.** The principle of vowel harmony is observed throughout the Mongolian language. Accordingly, the vowels in a word must all be front (or soft) vowels (*e*, *i*, *ö*, *ü*) or back (or hard) vowels (*a*, *i*, *o*, *u*). Note that *i* may occur in both series, probably because in the oldest language it had a velar counterpart (like the Turkish *ı* or the Russian *jery*) which later merged with *i*.

The vowel of the initial syllable determines whether the word will contain all front or all back vowels.

front	<i>köbegün</i>	son, boy
	<i>ögülerün</i>	saying
back	<i>qoyar</i>	two
	<i>bayasqulang</i>	gladness, rejoicing

Vowel harmony affects the velar consonants *k/g* as well, *k/g* being used with front vowels, and *q/γ* being required by back vowels.

<i>ayula</i>	mountain
<i>degü</i>	younger brother
<i>bari-γ-ad</i>	taking
<i>üje-g-ed</i>	seeing

As a result of vowel harmony, there are two forms for nearly every declensional and conjugational ending.

<i>ayulan-dur</i>	dative case (back)
<i>degü-dür</i>	dative case (front)
<i>bariluyä</i>	perfect tense (back)
<i>üjelüge</i>	perfect tense (front)

Labial harmony (whether rounded may follow unrounded vowels, or *vice versa*), such as in Turkish, is not observed in Classical Mongolian. All vowels may occur in all positions, but *o/ö* do not occur outside the first syllable (or in suffixes) unless *o/ö* are also in the first syllable. The vowels *a* and *u* are generally followed only by *a*, *u* or *i*, and likewise, *e* and *ü* by *e*, *ü* or *i*. *i* can be followed by all vowels except *o/ö*.

§ 5. **Parts of Speech.** The three main categories of speech are the noun, verb and indeclinables. There is no difference in form between adjectives

and nouns, and no fundamental difference between these and the pronouns, although pronouns have certain characteristics of their own. Verbs may be formed from nouns, and nouns formed from verbs, but the stems thus produced are then one or the other. Some adverbs are in reality case forms of nouns, and many postpositions derive from nouns. Interjections, conjunctions and certain functional particles (as interrogative and negative) are indeclinable.

§ 6. **Gender.** Mongolian nouns have no grammatical gender. Sex is expressed only in the inherent meaning of the word, which fact plays no rôle in declension.

§ 7. **Article.** The Mongolian word *nigen*, one, is used as an indefinite article, and may occur before or after another adjective.

<i>nigen yeke ayula</i> }	a large mountain
<i>yeke nigen ayula</i> }	
<i>teimü nigen yaĵar-a</i>	in such and such a place

There is no definite article.

### Vocabulary 1

NB. The first occurrence of a word is entered in the vocabulary to that lesson. Verbs are entered by their stem form, followed by a dash. A few words are given on second occurrence.

<i>ayula(n)</i> <sup>1</sup> mountain	<i>nige(n)</i> one, a
<i>bari-</i> to take	<i>ögüle-</i> to say
<i>bayasqulang</i> gladness, rejoicing	<i>qayan</i> king, Khan
<i>čečeg</i> flower	<i>qoyar</i> two
<i>dalai</i> sea	<i>sain</i> good
<i>degü</i> younger brother	<i>teimü</i> such, such a
<i>eme</i> female, woman	<i>üje-</i> to see
<i>yaĵar</i> land, country, place	<i>ülemĵi</i> more
<i>köbegün</i> son, boy	<i>yeke</i> large, great

### Lesson Two

*Contents.* Cases; nominative; nominative particles; genitive; accusative; word order. Reading exercise (1).

§ 8. **Cases.** The noun in classical Mongolian is declined in seven cases: nominative, genitive, accusative, dative-locative, ablative, instrumental and comitative (also called sociative). Of these, the first three are

<sup>1</sup> For an explanation of words in *-(n)*, see Lesson Three, § 18.

syntactic in their functions, while the remainder all indicate spatial and other notional relationships.

The same set of endings is used for adjectives, nouns, pronouns and verbal nouns alike.

It is an orthographical convention of Mongolian to write declensional and certain other endings as a separate word, which avoids disturbing a familiar word picture in the original script. In transcription these elements are separated by a dash.

§ 9. **Nominative.** The nominative case is the case of the subject, and displays the stem form of the noun. Sentences with verbs of predication have the subject in the nominative case.

<i>yeke ayula бүлүге.</i>	It was a large mountain.
<i>yayun bui?</i>	What is it?
<i>bars yayun idemüi?</i>	What does a tiger eat?
<i>ene бүлүге.</i>	That was it.

§ 10. **Nominative particles.** The nominative is often denoted by the particle *ber*, which emphasizes the preceding word (much like Turkish *da*, *de* or Russian *же*) and indicates that that word is the subject. Its origin lies in an ergative construction (note *infra*, Lesson Three, § 16, the similarity to the instrumental ending *-bar / -ber*).

<i>odqan köbegün ber bars-i</i>	The youngest son saw the tiger.
<i>üjebei.</i>	

In the primitive form, this would be rendered somewhat as follows: "By the youngest son seeing was performed with respect to the tiger."

The particles *inu* and *anu* are of similar function. They owe their origin to the genitive forms of *\*i*, he, and *\*a*, they (these nominative forms no longer exist), and function as a kind of definite article. Although they frequently retain the meaning 'his, their' in the classical language, the distinction between singular and plural is not observed.

<i>basa qoyar aqa-nar anu</i>	Then { his } { the } two elder brothers
<i>ögülebei</i>	
	said:

§ 11. **Genitive.** Mongolian nouns in the genitive have the ending *-un / -ün* for stems ending in a consonant except *-n*, and the ending *-yin* for vowel stems. Stems in *-n*, however, take only *-u / -ü*.

<i>ger</i> house	<i>bars</i> tiger
<i>ger-ün</i>	<i>bars-un</i>
<i>eke</i> mother	<i>aqa</i> elder brother
<i>eke-yin</i>	<i>aqa-yin</i>
<i>köbegün</i> son	<i>qayan</i> king
<i>köbegün-ü</i>	<i>qayan-u</i>

The genitive plus the verb 'to be' is often used in the function of a verb 'to have'.

*qayan-u yurban köbegün*      The king's three sons were (or  
*bühge.*                                existed), i.e., the king had  
   three sons.

The genitive case always occurs before the element which it modifies.

§ 12. **Accusative.** The accusative is the normal case of the definite direct object. Its ending is *-i* after consonants, and *-yi* after vowels.

*köbegün ber bars-i üjemüi.* The son sees the tiger.  
*eçige ber eke-yi asayubai.* The father asked the mother.

When the object is indefinite, the form coincides with the nominative, in the so-called absolute or indefinite case.

*bars miqa idemüi.* A tiger eats meat (not a particular piece, but meat as a general practice).

The object stands in almost adverbial relation to the verb, and might be rendered literally by 'the tiger meat-eats'. If a specific piece of meat were meant (such as one mentioned previously), that would of course require the regular accusative.

*bars ber miqa-yi idemüi.*      The tiger eats the meat.

**§ 13. Word Order.** The essential order of words in the Mongolian sentence requires the subject to come first, and the verb last, while all other elements are arranged in between. Adjectival or attributive elements, including constructions with declined verbal nouns, precede the noun, and any object or complement precedes the verb.

<i>yeke nigen bars ber</i>	<i>oi-dur</i>	<i>oduysan</i>	A big tiger ate
big a tiger nom. part.	in the woods	having gone	the king's
<i>qayan-u yurban köbegün-i idebei.</i>			three sons, who
king's three sons (acc.)	ate		had gone into the woods.

### Reading Exercise (1)

NB. Owing to the connected thought of this and later reading selections, it is necessary to present some forms not yet discussed in the grammar. These are explained in accompanying notes.

nigen yaĵar-tu<sup>n1</sup> qayan qatun qoyar<sup>2</sup> bülige. tere qayan-u yurban köbegün<sup>3</sup> bülige. yurban köbegün-ü eĉige ber qayan bülige. köbegün-ü eke ber qatun bülige. eke-yin yurban köbegün bülige. qayan yurban

<sup>1</sup> *nigen yaĵar-tur* is in the dative case: 'in a (certain) country'.

<sup>2</sup> *gayan gaton goyar*, lit. 'king queen two', or 'king and queen'.

<sup>3</sup> *yurban köbegün*, 'three sons'. The presence of a qualifying number makes a plural ending unnecessary.

*köbegün-i bariyad*<sup>4</sup>, *oi ayulan-dur*<sup>5</sup> *odbai. ayula yeke bülüge. yeke*  
<sup>5</sup> *ayula bülüge. nigen bars oi-aça*<sup>6</sup> *yaruyad*<sup>7</sup>, *γurban köbegün-dür irebei.*  
*odqan köbegün ber bars-i üjged, ögülerün*<sup>8</sup>, ‘*oi-dur olan bars*<sup>9</sup> *buyu.*  
*bars yayun idemüi?*’, *ögülebei. yeke köbegün ber odqan köbegün-dür*  
*ögülerün, ‘bars miqa çisu*<sup>10</sup> *idemüi’, ögülebei. odqan köbegün asayurun*<sup>11</sup>,  
‘*bars-un miqa ken idemüi?*’, *ögülebei.*

### Vocabulary 2

-aça/-eçe ablative case	γar- to come out
anu nominative particle	γurban three
aqā elder brother	ide- to eat
asayū- to ask	inu nominative particle
-bai/-bei preterite tense	ire- to come
bars tiger	ken who
basa then	miqa(n) meat, flesh
ber nominative particle	-mui/-müi present tense
bui, buyu is, there is (present tense)	-nar/-ner plural ending
bülüge was, there was (perfect tense)	od- to go, proceed
çisu(n) blood	odqan youngest
-dur/-dür dative case	oi woods, forest
eçiçe father	olan many, much, very
eke mother	qatun queen
ene this	-run/-rün verbal ending
ger tent, house, home	tere that
-γad/-ged verbal ending (see notes)	-tur see -dur
	yayun what?

### Lesson Three

*Contents.* Dative-locative; ablative; instrumental; comitative; variable -n stems; nominal inflection table; reflexive forms of nouns. Reading exercise (2).

§ 14. **Dative-locative.** The dative case has the usual ‘to, for’ meanings, and incorporates as well the ‘in’ meaning of the locative. It has the endings *-tur/-tür*. After vowels, *m*, *n*, and *l*, the ending is *-dur/-dür*.

<sup>4</sup> *bariyad* is a verbal form coordinate with the finite form *odbai*, he went. It may be translated ‘taking his ... he went ...’ or ‘he took ... and went ...’.

<sup>5</sup> *oi ayulan-dur*, ‘to the woods and mountains, or to the wooded mountain (i.e., out in the wilds)’. The case ending may refer to both words, or the first word may qualify the second.

<sup>6</sup> *oi-aça* is in the ablative case: ‘from the woods’.

<sup>7</sup> *yaruyad* is the same construction as in Note 4.

<sup>8</sup> *ögülerün* may be translated for the time being as ‘saying’. Its value is little more than that of introductory quotation marks.

<sup>9</sup> *olan bars*, ‘many tigers’. Expressions of plurality do not generally require the plural ending.

<sup>10</sup> *miqa çisu*. Supply ‘and’ to make it ‘flesh and blood’.

<sup>11</sup> *asayurun* may be translated as ‘asked’.

<i>nigen yaĵar-tur</i>	in a (certain) country
<i>tere ĉay-tur</i>	at that time, then
<i>tere ĵüg-tür</i>	in that direction, that way
<i>oi-dur odbai.</i>	He went to the woods.

Another form of the dative is in *-a/-e*, and is mostly encountered in older texts. It is often used to prevent a tiresome repetition of *dur*, *dur*. The spoken language has *-d(ə)*, which goes back to still another suffix *-da/-de*, which also may be met with occasionally in literary Mongolian. By way of compromise many recent MSS write *-du/-dü*.

§ 15. **Ablative.** The ablative case, which ends in *-aĉa/-eĉe*, has the meaning 'from', and is also used in expressions of comparison.

<i>oi-aĉa</i>	from the woods
<i>gola-aĉa</i>	from afar
<i>ger-eĉe</i>	from the tent
<i>nada-aĉa küčütei bolbasu</i>	if he be stronger than I

§ 16. **Instrumental.** The instrumental case expresses 'by means of, with, for', and has the endings *-iyar/-iyer* after a consonant, and *-bar/-ber* after a vowel.

<i>öber-ün ĉisun-iyar</i>	with his own blood
<i>üčügen üne-ber</i>	for a low price
<i>modu-bar, modun-iyar</i>	with a stick, by means of a club

§ 17. **Comitative.** The comitative case (also called the sociative case) is the case of accompaniment, 'with, together with, in the company of', and has the endings *-luya/-lüge*.

<i>aga-luya</i>	with (his) older brother
<i>eĉige-lüge</i>	with father
<i>altan-luya adali</i>	similar to gold

§ 18. **Variable -n Stems.** Nouns ending in *-n* are of two types: stable *-n* stems and variable *-n* stems. The former, as the name indicates, retain the *-n* in all cases. In the latter type, the nominative and the definite accusative may retain *-n* or may lose it, and the indefinite loses it, while the instrumental may use either stem.

Apart from this, however, is the fact that nouns ending in *-n* generally lose this consonant when a suffix beginning with a consonant is added, e.g., *γurban*, three, but *γurbayula*, the three of them (< *γurban* + *γula*).

<i>ayulan-dur odbai.</i>	He went to the mountain.
<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
<i>bars (ber) miqa idemüi.</i>	A tiger eats meat.
<i>modu-yi</i> } <i>baribai</i>	He seized the club.
<i>modun-i</i> }	
<i>modu-bar</i> } <i>bars-i alabai.</i>	He killed the tiger with a club.
<i>modun-iyar</i> }	

§ 19. Nominal Inflection Table. We now may regard the complete picture of nominal inflection.

NOMINAL INFLECTION TABLE

Case	Consonant Stem		Vowel Stem		-n Stem <sup>1</sup>	
					stable	variable
	back	front	back	front	front	back
Nom.	<i>čay</i>	<i>ger</i>	<i>aqā</i>	<i>eke</i>	<i>köbegün</i>	<i>modu(n)</i>
Gen.	<i>čay-un</i>	<i>ger-ün</i>	<i>aqā-yin</i>	<i>eke-yin</i>	<i>köbegün-ü</i>	<i>modun-u</i>
Acc.	<i>čay-i</i>	<i>ger-i</i>	<i>aqā-yi</i>	<i>eke-yi</i>	<i>köbegün-i</i>	<i>modu-yi</i> <i>modun-i</i>
Dat.-Loc.	<i>čay-tur</i> <i>čay-a</i>	<i>ger-tür</i> <i>ger-e</i>	<i>aqā-dur</i>	<i>eke-dür</i>	<i>köbegün-dür</i> <i>köbegün-e</i>	<i>modun-dur</i> <i>modun-a</i>
Ablat.	<i>čay-ača</i>	<i>ger-eče</i>	<i>aqā-ača</i>	<i>eke-eče</i>	<i>köbegün-eče</i>	<i>modun-ača</i>
Instr.	<i>čay-iyar</i>	<i>ger-iyer</i>	<i>aqā-bar</i>	<i>eke-ber</i>	<i>köbegün-iyer</i>	<i>modun-iyar</i> <i>modu-bar</i>
Comit.	<i>čay-luya</i>	<i>ger-lüge</i>	<i>aqā-luya</i>	<i>eke-lüge</i>	<i>köbegün-lüge</i>	<i>modun-luya</i>

<sup>1</sup> Both front and back words may be stable or variable



§ 20. Reflexive Forms of Nouns. Mongolian expresses the reflexive pronominal adjective 'one's own' by a reflexive suffix added after the declensional suffix, which in the gen., acc. and dat. cases may assume a different form. These forms always refer back to the subject of the sentence, i.e., our (own) father, his (own) tent. The basic endings are *-iyan/-iyen* after a consonant, and *-ban/-ben* or *-yan/-gen* after a vowel. These endings may in themselves serve as the genitive and accusative forms. The genitive and dative also have some anomalous forms.

*aga degü qoyar bars-i ečige-dür-iyen ögbei.* The elder and younger brother gave the tiger to their (own) father.

Gen. }	<i>qayan-yuyan</i>	<i>eke-yügen</i>
	<i>qayan-(y)uban</i>	<i>eke-yüben</i>
Acc. }	<i>qayan-ıyan</i>	<i>eke-ben</i>
Dat.-Loc.	<i>qayan-dur-ıyan</i>	<i>eke-dür-ıyen</i>
	<i>qayan-dayan</i>	<i>eke-degen</i>
Ablat.	<i>qayan-ačayan</i>	<i>eke-ečegen</i>
	<i>qayan-ačaban</i>	<i>eke-ečeben</i>
Instr.	<i>qayan-ıyar-ıyan</i>	<i>eke-ber-ıyen</i>
Comit.	<i>qayan-luya-ban</i>	<i>eke-lüge-ben</i>

### Reading Exercise (2)

*odqan köbegün ber aqa-luya oi-ača yaruyad, qayan ečige-dür irebei. odqan köbegün ber bars-i üjegend, aqa-dayan ögülerün, 'oi-dur bars üjegend, bars-i alamui'<sup>1</sup>, kemen<sup>2</sup> ögülebei. aqa ber degü-ben bariyad, oi-ača yaruyad ger-tegen irebei. aqa degü qoyar modu-bar bars alayad, 5 bars-i ečige-dür-ıyen ögbei. qayan bars-i yeke dura-bar bariyad, yurban köbegün-ıyen eke qatun-dur ögbei.*

### Vocabulary 3

<i>adali</i> like, similar	<i>keme-</i> to say
<i>ala-</i> to kill	<i>küčütei</i> strong
<i>alta(n)</i> gold	<i>modu(n)</i> tree, wood, stick
<i>bolbasu</i> if, if it be	<i>nada-</i> stem of <i>bi</i> I
<i>čay</i> time	<i>öber</i> oneself
<i>dura(n)</i> desire, pleasure	<i>ög-</i> to give
<i>yurban</i> three	<i>qola</i> far, distant
<i>yurbayula</i> a group of three	<i>üčügen</i> little, small
<i>jüg</i> direction, side	<i>üne</i> price, value

<sup>1</sup> *bars-i alamui*, lit. 'seeing a tiger . . . , we kill . . . ' (the subject 'we' is drawn from the context), and freely, 'when we see a tiger in the woods, we (habitually) kill the tiger'.

<sup>2</sup> *kemen*. Translate 'saying'. Its value here is that of closing quotation marks (equals Turkish *diye*).

### Lesson Four

*Contents.* Adjectives and comparison of adjectives; adjectival suffixes; avoidance of ambiguity; formation of plurals; the verb; durative; preterite; coördinative gerund. Reading Selections: I. The Fool and the Sandalwood. II. The Ass in the Panther's Skin.

NB. Owing to the length of Lesson Four, two study periods are best devoted to it.

§ 21 a. **Adjectives.** There is no formal difference between adjectives and nouns. A noun placed before another noun functions as an attribute to the latter. Thus, *altan* means 'gold', but in the nominal group *altan ordu*, 'the golden horde', it is an attribute.

<i>inen</i>	true, truth, truly
<i>qara</i>	black, the black, that which is black
<i>qara morin</i>	a black horse
<i>yeke</i>	big, large, greatly, greatness, size
<i>yeke elfige</i>	a large donkey
<i>yeke idebei.</i>	it ate a great deal; it ate much.

§ 21 b. **Comparison of Adjectives.** In compensation for the absence of comparison of adjectives as known in Western languages, the meaning of an adjective may be reinforced or underlined by words like *maši*, very, *ülemji*, more, *bügüde*, every, or *qamuy*, all. The last two words require the genitive or ablative case.

<i>maši yeke</i>	very large, larger
<i>ülemji yeke</i>	larger, greater
<i>ülemji bayan</i>	richer
<i>qamuy-ača küčütü</i>	strongest (of all)
<i>qamuy-un degere</i>	highest (of all)

As in Turkic languages, certain adjectives may form an intensifying prefix from their initial syllable + *-b*, which imparts the meaning 'the highest degree of' to the adjective.

<i>sab sain</i>	the very best
<i>qab qara</i>	pitch black
<i>čab čayan</i>	snow white
<i>šib šine</i>	brand new

§ 22. **Adjectival Suffixes.** The derivative suffix *-tu/-tü* (alternate form *-tai/-tei*) means 'having, possessed of', and often has adjectival significance. *-n* generally is lost before this ending.

<i>morin</i>	horse
<i>moritu</i>	horse owner, a rider
<i>üne</i>	price, value
<i>üne-tü</i>	having value, valuable
<i>usun</i>	water
<i>usu-tu quduy</i>	a water-filled well

A faint trace of an old Mongolian formal distinction between masculine and feminine is displayed in this suffix. Older classical texts (usually from the 17th century) differentiate *-tu/-tü* for masculine and *-tai/-tei* for feminine. Later texts use both forms indiscriminately but with a decided preference for *-tu/-tü*.

In the modern language the suffix *-tai/-tei* develops into a new comitative case, displacing *-luya/-lüge*.

Adjectives of color qualifying a feminine noun take the suffix *-γčín/-gčín*.

<i>ölögčín</i>	female, female being
<i>ölögčín bars</i>	female tiger, tigress
<i>qara morín</i>	black stallion
<i>qarayčín morín</i>	black mare
<i>čarayčín morín</i>	white mare

§ 23. **Avoidance of ambiguity.** Declensional endings are generally added only to the last word in a series. In cases where the first word could conceivably be construed as belonging to a series, the presence of an intercalated nominative particle such as *ber* will indicate the subject. Furthermore, adjectival function arising from juxtaposition of nouns may make possible two slightly different renderings of a phrase. However, the use of the reflexive forms of nouns prevents ambiguities such as that in English sentences like "He gave him his book".

<i>ayula oi-dur odbai.</i>	He went to the mountain and the woods, or, to the mountainous woods.
<i>oi ayulan-dur odbai.</i>	He went to the woods and the mountains, or, to the wooded mountains.
<i>bars miqa idemüi.</i>	He eats tiger('s) meat, or, A tiger eats meat.
<i>bars ber miqa idemüi.</i>	A tiger eats meat.
<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
<i>bars-un miqa-yi idemüi.</i>	He eats the meat of a tiger.
<i>köbegün ber eke-yi asayubai.</i>	The son asked his mother.
<i>köbegün eke-yi asayubai.</i>	He asked his son and mother (someone else's).
<i>köbegün eke-ben asayubai.</i>	He asked his (own) son and mother.
<i>köbegün-ü eke-yi asayubai.</i>	He asked the son's mother.

§ 24. **Formation of Plurals.** Plural formation in Mongolian is not such a vital topic as in some other languages, as the mere presence of a quantity word is sufficient indication of plurality. As a rule, the specific plural suffixes are resorted to only in cases of ambiguity. Thus they rarely occur after quantity words such as numerals. In most cases the

indication of the category suffices and the exact interpretation in terms of number is left to the reader.

<i>yurban köbegün</i>	three sons
<i>olan bars</i>	many tigers

The plural is formed by adding one of various suffixes, after which the regular case endings may be added. The suffixes most often used are the following.

a) *-nar* / *-ner* is a plural indicating a group of individuals, or a circle of similar people.

<i>aqa-nar</i>	the elder brothers (sons of one father)
<i>tengri-ner</i>	the gods (of a pantheon)

b) *-čud* / *-čüd* is a plural for human beings.

<i>mongyolčud</i>	the Mongols
<i>bayačud</i>	the children (as of one clan)

c) *-s* is of purely plural significance and may be used for all vowel stems.

<i>üge-s</i>	words
<i>tengri-s</i>	gods (in general)
<i>aqa-s</i>	elder brothers (in the sense of 'the older generation')

The *-i* of words in *-oi* or *-ai* drops before *-s*.

<i>noqai</i>	<i>noqas</i>	dogs
<i>moyai</i>	<i>moyas</i>	snakes

d) *-d* is used for vowel stems, or stems in *-l*, *-n*, *-r*. Stems in *-sun* / *-sün* drop this suffix entirely.

<i>qayan</i>	<i>qayad</i>	kings, qagans
<i>qan</i>	<i>qad</i>	minor princes
<i>noyan</i>	<i>noyad</i>	noblemen, princes
<i>tüšimel</i>	<i>tüšimed</i>	minister
<i>balyasun</i>	<i>balyad</i>	city

Stems in other consonants intercalate the vowel *-u-* / *-ü-* before the *-d*.

<i>čerig</i>	<i>čerig-ü-d</i>	soldiers
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e) The plural ending *-nuyud* / *-nügüd* may be added to words as a strengthener.

<i>jayan-nuyud</i>	elephants, elephant herd
<i>olan-nuyud</i>	very many, all

Mongolian sometimes uses a double plural formation.

<i>lama-nar-ud</i>	lamas, priests
<i>bayadud</i>	children
<i>noyadud</i>	princes
<i>qayadud</i>	kings, qagans

The derivative forms in *-tu / -tü* and *-tai / -tei* form their plural in *-tan / -ten*.

<i>amin</i>	life
<i>amitu</i>	one alive, a being
<i>amitan</i>	living being(s)
<i>moritan</i>	horsemen

§ 25. **The Verb.** The Mongolian verb does not distinguish person, gender or number. The subject of a verb is to be seen from the subject of the sentence, or, if that remains unexpressed, from the context. The different verb forms are formed by means of suffixes. Some of those beginning with a consonant intercalate an *-u-* / *-ü-* after a final stem consonant. This is indicated in the following by *u* or *ü* in parentheses.

§ 26. **Durative.** The durative form, corresponding in many respects to the present tense of Western languages, is indicated by *-(u)mui / -(ü)müi* added to the stem. This form is general, but used concretely. It also occurs in the use of an historical present.

<i>abumui</i>	he takes
<i>idemüi</i>	he eats

Some older alternate forms still occur sporadically, chiefly that in *-m*, as *abum*, or *-nam*, as *bainam*, is.

§ 27. **Preterite.** The preterite in *-bai / -bei* (after *b* and *r* with intercalated *u*) is used to depict in a factual manner an event which is finished, or the occurrences in a narrative.

<i>ögbei</i>	he gave
<i>abubai</i>	he took
<i>idebei</i>	he ate

A preterite ending in *-ba / -be* is also found.

§ 28. **The Coördinative Gerund.** The form in *-(u)γad / -(ü)ged* may be termed a coördinative gerund, or a gerund of parallel action. When two actions on a par with each other are expressed in the same sentence, the first will occur in the *-γad / -ged* form, while the second will have a finite form such as *-mui* or *-bai* (which in its turn may again be replaced by a gerund etc.). It is best translated by two finite forms. The negation is *ülü*.

<i>abuyad</i>	taking, when he took
<i>ideged</i>	eating, when he ate
<i>qayan γurban köbegün-i ba-riyad, oi-dur odbai.</i>	Taking his three sons, the king went to the wood. OR: The king took his three sons and went to the wood.

## Reading Selections

## I. The Fool and the Sandalwood\*

*nigen teneg kümün ber altan-luya adali üne-tü goršiša neretü čandan modun-i oluyad, qudalduyan-u yaǵar-a abču oduysan-dur<sup>1</sup> ken ber<sup>2</sup> ču ese abubai. tegünče nigen negüresün qudalduyči-luya gamtu gonoyad, tegün-ü negüresün-i ulus abuyusan-i üjeǵü<sup>3</sup> 'ene arya sain' kemen sanayad, čandan-ıyan tüleǵü<sup>4</sup> negüresün bolyayad, maši üčügen üne-ber qudalduluya<sup>5</sup>.*

## II. The Ass in the Panther's Skin\*\*

*nigen arya-tu kümün ber eljigen-degen irbis-ün || arasun-i emüskeged busud-un tariyan-a talbiysan-dur<sup>1</sup> ulus ber 'tariyan-dur irbis oroǵuǵı<sup>2</sup>' kemeǵü<sup>3</sup> ayuyad ese kögebei. tegün-eče ulam yeke ideküi-diir<sup>4</sup> olan ulus 10 čuyalayad qola-ača qarbuǵu alabasu<sup>5</sup> tere inu arya-tu kümün-ü eljige aǵuǵu<sup>6</sup>.*

## Vocabulary 4

<i>ab-</i> to take, to buy	<i>arya</i> plan, trick
<i>aǵuǵu</i> there was	<i>arya-tu</i> crafty
<i>ami(n)</i> life	<i>ayu-</i> to fear, dread
<i>amitan</i> being, creature	<i>baya</i> small
<i>amitu</i> one alive, a being	<i>bayačud</i> children
<i>arasu(n)</i> skin, hide	<i>baina(m)</i> is (durative of 'to be')

## Selection I.

\* From the commentary to the *Subhāṣitaratnanidhi* by Sa-skya paṇḍita (1182—1251), titled in Mongolian *saitur nomlaysan erdeni-yin sang subašidi kemekü šastir*, a xylograph (56 by 17 cm.), not dated, of 198 folios, in the Mongolian collection of The Royal Library, Copenhagen. Short title, and reference: *Subhāṣita* 5, fol. 4 v.

<sup>1</sup> *abču oduysan-dur*, 'when he took it, and went out to ...'.

<sup>2</sup> *ken ber*, Adding *ber* to *ken*, 'who', makes the indefinite pronoun, 'whoever'. *ču* is emphatic. Lit. 'whoever it may be did not buy it', i.e., no one at all bought it.

<sup>3</sup> *ulus abuyusan-i üjeǵü*, 'when he saw people buy ...'.

<sup>4</sup> *tüleǵü*, translate as 'burning'.

<sup>5</sup> *qudalduluya*, 'he sold (it)', is in the perfect tense.

## Selection II.

\*\* *Subhāṣita* 6, fol. 2 v.

<sup>1</sup> *talbiysan-dur*, 'when he sent out his ...'.

<sup>2</sup> *oroǵuǵı*, translate as 'is loose'.

<sup>3</sup> *kemeǵü*, translate as 'saying'.

<sup>4</sup> *yeke ideküi-diir*, 'because it had eaten greatly'.

<sup>5</sup> *qarbuǵu alabasu*, 'shooting ... they killed (it)'.

<sup>6</sup> *aǵuǵu*, translate as 'being'. 'It being the crafty man's ...' or freely, 'and it was only the crafty man's donkey'.

*balyasun* city, town  
*bol-* to be  
*bolya-* to make  
*busu* other, different; not  
*bügüde* all  
*čayan* white  
*čandan* sandalwood  
*čerig* soldier  
*ču* emphatic particle  
*čuyla-* to assemble, gather  
*degere* high, upper, above  
*eljige(n)* ass, donkey  
*emüske-* to dress (tr.)  
*ese* no, not  
*goršiša* a type of sandalwood  
*irbis* panther  
*jayan* elephant  
*köge-* to hunt, rout out  
*kümün* man  
*lama* priest, lama  
*-luya* perfect tense ending  
*maši* very, more  
*moyai* snake, serpent  
*mongyol* Mongol, Mongolian  
*mori(n)* horse  
*moritu* rider, horseman  
*negüresün* charcoal  
*nere* name  
*neretü* named, called  
*noqai* dog  
*noyan* prince, lord  
*ol-* to find, acquire  
*ordu(n)* camp, palace  
*oro-* to go in, enter  
*ölögčün* female being

*qamtu* (postposed, with comitative) together  
*qamuy* all  
*qan* minor prince, lord  
*qara* black  
*qarbu-* to shoot (with bow and arrow)  
*qono-* to stay, dwell (overnight)  
*qudaldu-* to sell  
*qudalduyan* sale, trade  
*qudalduyči* seller, merchant  
*quduy* well  
*sain* good, fine  
*sana-* to think, recall  
*šine* new  
*talbi-* to put, place; to release, abandon  
*tariya(n)* field, meadow  
*teneg* foolish  
*tengri* (or *tngrī*), god, heaven  
*tere* this  
*tegiin-* oblique stem of *tere*  
*tegiinče* then, thereupon (from ablative)  
*tüle-* to burn  
*tišimel* minister, official  
*ulam* gradually  
*ulus* people, nation  
*usun* water  
*usu-tu* watery, water-filled  
*üge* word, speech  
*ülemji* more  
*üne* price, value  
*üne-tü* valuable  
*üne(n)* truth

## Lesson Five

*Contents.* Gerunds (in *-n*, *-ču/-ju*); verbal nouns (in *-qu/-kü*, *-yčč* and *-ysan*); declension of verbal nouns. Reading Selection: III. The Timid Hares.

§ 29. Gerunds. Gerunds (also called **converbs**) are unvarying verbal forms, not declined or conjugated, which indicate ties between actions and various degrees of subordination.

a) The gerund of absolute subordination ends in *-(u)n/- (ü)n*.

*abun*

*iden*

It indicates an action completely subordinate to the following form, which may be another gerund or a finite form. The negation is *ülü*.

<i>üjen oduyad sayun büküi-</i>	'looking, (they) went out; sitting,
<i>-dür . . .</i>	(they) were', i.e., they went out and looked, and while they were sitting there . . .

Its most frequent use is in the word *kemen*, 'saying', now reduced to the value of mere quotation marks.

b) The subordinate gerund ends in *-ču / -cü* after consonants (except *l*) and in *-ju / -jü* after vowels and *l*.

*abču*                      *idejü*

The action expressed by the subordinate gerund must logically occur before that in the form to which it is subordinate. It is consequently best translated into English by a separate clause. The negation is *ülü*.

<i>gola-ača qarbuju alabasu</i>	When they killed it, by shooting from afar . . .
<i>čandan-ıyan tülejü negüresün bolyayad . . . qudalduluya.</i>	After making charcoal, by burning his sandalwood, he sold it . . .

c) The coördinative gerund in *-yad / -ged* has been treated above (Lesson Four, § 28).

§ 30. Verbal Nouns. A verbal noun is a substantive derived from a verb. It may act as a verb with regard to what precedes it, but is inflected like any other noun. Several verbal nouns are frequently used as predicates and thus enter on a line with the finite verbal forms.

a) The infinitive (also called future participle), or *nomen abstractum*, is used in a purely abstract sense, or for an action not seen concretely. It denotes the concept of the action indicated by the verb. It ends in *-qu / -kü* or *-qui / -küi*.

<i>abqu</i>	the taking (Ger. das Nehmen), that which one takes
<i>ideküi</i>	the eating (Ger. das Essen), that which one eats
<i>ta ayuqu kereg ügei.</i>	Your fearing (is) without reason.
<i>şal kemekü dayun</i>	a sound saying 'splash'

Furthermore, it is used as a finite form with future meaning.

<i>či mayad üküi.</i>	You will surely die.
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It may take the negatives *ügei* or *ülü*.

There is an archaic plural form in *-gun / -kün*.

<i>aqun</i>	those who are, live
<i>bükün</i>	those who exist; everything



b) The **present participle**, or *nomen actoris*, ends in  $-(u)γčī / -(ü)gčī$ , and since it is concrete, denoting a real thing, it may have a plural, which is in  $-d$  (archaic plural in  $-n$ ). The negation is *üli*.

<i>abuγčī</i>	he who is taking, the taking one
<i>idegčī</i>	he who is eating, the eating one
<i>qudalduyčī</i>	the seller, merchant
<i>šal kemegčī yayun bui?</i>	What is that which says 'splash'?

c) The **preterite participle**, or *nomen concretum*, describes a concrete action or the concrete result of an action. It ends in  $-(u)γsan / -(ü)gsen$ . Its plural is in  $-d$  (before which  $-n$  disappears),  $-(u)γsad / -(ü)gsed$ . The negations are *ügei* or *üli*.

<i>abuγsan</i>	he who has taken, that which has been taken
<i>idegsen</i>	he who has eaten, that which has been eaten
<i>abuγsad</i>	the taken things, those things one has taken
<i>gamiya iregsen bui?</i>	'Where is it having come?', i.e., Where did it come from?
<i>bi sonosuγsan bülüge.</i>	I am one having heard (it); I am the one who heard it.
<i>gamuγ-i daruγsan bayatur.</i>	The hero who has conquered everything.

§ 31. **Declension of Verbal Nouns.** Being nouns, these forms may have plurals (except for the abstract infinitive), and be declined according to their use in the sentence. Since person is not expressed in a form like *kemeküi-dür*, lit. 'in the saying', it may be drawn from the subject, 'he', 'in his saying', i.e., when he said.

a) **Genitive.**

<i>teimü nigen yaǵar-a ireküi-yin</i>	I am the one who heard a noise
<i>čimege-yi bi sonosuγsan bü- lüge.</i>	come to such and such a place.
<i>ǵimis unaqu-yin dayun</i>	the noise of fruit falling

b) **Accusative.**

<i>dayun yarcu-yi taulai sono- suγad</i>	When the hares heard the sound coming out (resounding)
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c) **Locative.** The literal meaning of 'in, in that' can often be translated by 'when'.

<i>ünege ber 'yayun bui' keme- küi-dür</i>	When the fox said 'What is that?'
<i>čandan-i abču oduγsan-dur</i>	When he went out, taking the sandalwood

d) **Ablative.** This may be translated by 'from, since, because of' and so on.

<i>kedün taulai aysan-ača</i>	From there being some hares, or, since there were some hares . . .
<i>arsalan taulai qoyar qamtu baiysan-ača</i>	Because of a lion's being together with a hare . . .

e) **Instrumental.** This is most often used with the form in *-γsan*, which combines with the ending *-γar* (an alternate form of *-bar*) to yield *-γsayar* / *-gseger*. It may be translated 'while, by, owing to, what with' and so forth.

<i>maši olan kürüged ayun du- tayaysayar . . .</i>	Owing to the coming of a great many who had become fright- ened and fled . . .
<i>kürkü-ber</i>	in order to arrive

f) **Comitative.**

<i>gudalduyči-luya</i>	with a merchant
<i>bolyaqui-luya qamtuda</i>	in addition to making . . .

## Reading Selection

### III. The Timid Hares\*

*urida nigen nayur-un dergede kedün taulai aysan-ača usun-u köbege-deki<sup>1</sup>  
modun-u jimis nayur-tur unaqui-dur šal kemekü dayun γarqu-yi taulai  
sonosuyad ayuγu dutayayad ünege-e učiraysan-dur ünege ber 'yayun  
bui' kemeküi-dür, taulai ber 'šal irebei' kemegsen-dür ünege basa du-  
5 tayabai<sup>2</sup>. tere metü ulamžilan sonosuyad maši olan kürüged ayun  
dutayaysayar, nigen arsalan-dur kürčü ögüleksen-dür arsalan ber 'šal  
kemegči yayun bui, qamiya iregsen bui' kemeküi-dür, tedeger<sup>3</sup> ber öber  
öberün<sup>4</sup> ken-eče sonosuy-san-ıyan dam dam asayuy-sayar, taulai-dur  
tulqui-dur taulai ber 'teimü nigen γajar-a ireküi-yin čimege-yi bi  
10 sonosuy-san bülüge' kemeged büğüde-yi dayayulju, tere nayur-un jaqa-dur  
kürüged küliyejü baitala<sup>5</sup>, nigen jimis unayad šal geγü dayun γaruy-san-  
dur, taulai ber 'ene bülüge' kemebei. tegün-e arsalan ber 'ene inu jimis  
unagu-yin dayun bui-ja. ta ayuqu kereg ügei' kemeγü büğüde-yi amu-  
γululuya<sup>6</sup>.*

\* *Subhāṣita* 5, fol. 5 r.

<sup>1</sup> *köbege-deki*, 'at the edge of'.

<sup>2</sup> This first sentence is not long by Mongolian standards. The student may compare his translation with that given in Lesson Six, § 32.

<sup>3</sup> *tedeger*, or *tede*, is the nom. pl. of the demonstrative pronoun *tere*, this (gen. *tegün-ül*, etc.).

<sup>4</sup> *öber öberün ken-eče*, 'from whom they themselves (had heard it)'.

<sup>5</sup> *baitala*. Translate 'while they stood (and waited)'.

<sup>6</sup> *amuyululuya*. The perfect tense in *-luya* is used to conclude a narrative.

## Vocabulary 5

<i>a-</i> to be	<i>kür-</i> to come, to arrive
<i>amuyul-</i> to calm (trans.)	<i>mayad</i> surely, certainly
<i>arsalan</i> lion	<i>metü</i> postposition, like
<i>bai-</i> to be; to stand	<i>nayur</i> lake
<i>bi</i> I	<i>öber</i> self, oneself
<i>bü-</i> to be, to exist	<i>qamiya</i> where
<i>či</i> thou, you (2nd p. sg.)	<i>qamtuda</i> = <i>qamtu</i> postp., together
<i>čimege</i> sound, noise	<i>sayu-</i> to sit, dwell
<i>daya-</i> to follow	<i>sonos-</i> to hear
<i>dayayul-</i> to cause to follow after	<i>šal</i> 'splash' (onomatapoetic)
<i>dayu(n)</i> sound, noise	<i>ta</i> you (2nd p. pl.)
<i>dam dam</i> one after the other	<i>taulai</i> hare
<i>daru-</i> to press, conquer	<i>tedeger</i> these (pl. of <i>tere</i> )
<i>dergede</i> beside; towards; before	<i>tegiün-</i> oblique of <i>tere</i>
<i>dutaya-</i> to flee	<i>tul-</i> to get to, to reach
<i>ge-</i> to say	<i>učira-</i> to meet
<i>-ja</i> indeed, to be sure	<i>ulamjilan</i> gradually
<i>jaqa</i> edge, shore	<i>una-</i> to fall
<i>jimis</i> fruit, berries	<i>urida</i> previously, once
<i>kedün</i> some, several	<i>ügei</i> postposition, without
<i>kereg</i> cause, matter, reason	<i>ükü-</i> to die
<i>köbege</i> edge, border	<i>ülü</i> particle, no, not
<i>küliye-</i> to wait	<i>ünege(n)</i> fox

## Lesson Six

*Contents.* Style; remaining finite forms (in *-luya*, *-juqui*, and *-yu*); remaining gerunds (reporting, purpose, condition, terminative).  
*Reading Selection:* IV. The Lion and the Hare.

§ 32. *Style.* Mongolian documents in the 17th century still retain a terse direct style of reporting, reflecting no doubt the oral style of narration. Towards the end of the 17th century, however, it became fashionable and elegant to extend sentences to great lengths by substituting gerunds for finite forms and otherwise prolonging the thought. In fact, the longer the sentence, the more literary was considered to be the style. An early text displaying this tendency is the Chronicle of Sayang Sečen (also called Sanang Sečen) dating from 1662. The new style arose under the influence of literary Tibetan. In English, of course, these involved constructions must be broken up into smaller parts, with generous use of clauses.

Sample sentence.

*urida nigen nayur-un dergede  
kedün taulai aysan-ača usun-  
-u köbege-deki modun-u jimis  
nayur-tur unaqui-dur šal ke-*

Literal translation.

Once upon a time, owing to some  
hares living beside a lake, the  
hares, hearing a noise resound,  
saying 'splash', of fruit from a tree



c) Verb in *-(u)yu / -(ü)yi*. This form is used in general statements which are valid irrespective of time.

<i>abuyu</i> <i>ideyi</i>	
<i>nigüktü kilinča üiledbesü, ami-</i> <i>tan tamu-dur unayu.</i>	If living beings commit sinful acts, they fall into hell.

### § 34. Remaining Gerunds.

a) **Gerund of Reporting.** Verbs of saying, speaking, etc. (*verba declarandi*), have a special form to introduce direct speech. It ends in *-(u)run / -(ü)rün*.

<i>ögüleriün</i>	(thus) saying
<i>asayurun</i>	inquiring (as follows)
<i>jarlıy bolurun</i>	commanding, declaiming (of royal personages, 'saying')

b) **Gerund of Purpose.** Intention or purpose is expressed by the ending *-(u)ra / -(ü)re*, which may be translated by 'for, to, in order to'. The negation is *ülü*.

<i>abura</i> <i>idere</i>	
<i>oi ayula-yi yaiqara</i>	in order to behold the woods and mountain
<i>juljayan-ıyan idere</i>	in order to eat her own young

c) **Conditional Gerund.** This form denotes an act which is a necessary condition (logical or temporal) of the following action coming into effect, and has the ending *-basu / -besü* (*-ubasu* etc. after *b* and *r*). It may be translated by a clause in 'if, when' (*cf.* the dual meaning of Ger. *wenn*). The negation is *ese*.

<i>abubasu</i> <i>idebesü</i>	
<i>gola-ača qarbuju alabasu</i>	When they killed it, by shooting from afar
<i>teimü busu bolbasu</i>	If it be otherwise (than) so

The modern language uses a form in *-bala / -bele*.

d) **Terminative Gerund.** This form indicates an action, which when finished permits the main action to begin. It ends in *-tala / -tele*, and may be translated by 'while, as soon as, as long as'. The negation is *ülü*.

<i>abtala</i> <i>idetele</i>	
<i>nayur-un jaqa-dur küliyejü</i> <i>baitala</i> <i>kürtele</i>	While they stood waiting at the edge of the lake going as far as; until

## Reading Selection

## IV. The Lion and the Hare\*

nigen yaǰar-a arsan taulai qoyar qamtu baiysan-ača, arsan ber taulai-dur ürgülji omoylaǰu doromǰıla jobayaǰui-dur taulai qaširan qorosqu sanaya töröǰü yabuysan-ača<sup>1</sup> nigen yeke usutu ğün quduy-i üjged arsan-dur öǰüleriün: 'abayai a, tanu yayun kemegsen bükün-i  
 5 bi küliyekü bolbaču<sup>2</sup>, ende nigen amitan ber "üneger küčütei bolbasu nada-luya temečigtün<sup>3</sup>, teimü busu bolbasu minu boyol bui" kemeǰü bainam' kemegsen-dür, arsan omoy || anu badaraǰu 'qamiya bainam? teǰün-i nadur üjgeǰü' kemegsen-dür taulai ber quduy-un dergede abačiyad 'egün-ü dotoru baina' kemegsen-e arsan önggüiǰü üjged, niyur-ıyan  
 10 aturiyulqu ba soyoya-ban irǰailyaqu terigüten-i üiledküi-dür, usun-u dotoru ču mön teimü dürsü yaruyısan-i amitan bolyan sanaǰu quduy-un dotoru qaraiyad ükügsen-ıyer, taulai ber noyalayči ügei bolǰu amurčıluya.

## Vocabulary 6

<i>a</i> vocative particle	<i>ǰarlıy</i> decree, order, edict
<i>abači-</i> to lead, conduct away	<i>ǰarlıy bol-</i> to command, proclaim; of a royal figure, to say, speak
<i>abayai</i> master (address to superior), sire	<i>jobaya-</i> to torment
<i>amitan</i> being, creature, sentient	<i>ǰulǰaya(n)</i> young, offspring
<i>amurči-</i> to live in peace and quiet	<i>kilinča</i> sin, fault
<i>arǰamǰi</i> rope	<i>küčü(n)</i> strength
<i>aturiyul-</i> to wrinkle (trans.)	<i>küčütei</i> strong
<i>ba</i> and	<i>küliye-</i> to wait; to endure
<i>badara-</i> to flame up	<i>mordo-</i> to ride off, depart
<i>boyol</i> slave	<i>mön</i> deictic particle, just that one
<i>bögesü</i> if there be	<i>niyur</i> face
<i>busu</i> other, otherwise; not (postp.)	<i>nigültü</i> sinful
<i>bükün</i> everything	<i>noyalayči</i> tyrant
<i>deile-</i> to surpass, conquer	<i>omoy</i> pride, arrogance
<i>doromǰıla-</i> to humiliate, insult	<i>omoyla-</i> to be proud
<i>dotor</i> interior, inner	<i>öǰülel</i> word, statement
<i>dotor-a</i> in, inside	<i>önggüi-</i> to crane one's neck
<i>dürsü</i> form, shape	<i>qarai-</i> to spring, leap
<i>ese</i> no, not	<i>qašira-</i> to be bothered
<i>ğün</i> deep	<i>qoros-</i> to become angry
<i>yaıǰa-</i> to regard with wonder	<i>sanaya</i> thought, memory
<i>yar-</i> to go out; to assume, take on	<i>soyoya</i> eyeteeth
<i>irǰailya-</i> to bareteeth(at one another)	

\* *Subhāṣita* 2, fol. 40 r.

<sup>1</sup> *yabuysan-ača*, freely, 'because he had got into an angry frame of mind'.

<sup>2</sup> *bükün-i bi küliyekü bolbaču*, 'although I am one who has endured everything'.

<sup>3</sup> *nada-luya temečigtün*, 'let him contend with me'.

<i>tamu</i> hell	<i>ügegüye</i> not
<i>temeči-</i> to contend, quarrel	<i>üiled-</i> to do, perform
<i>terigü(n)</i> head, beginning	<i>üjegül-</i> to cause to see, to show
<i>terigüten</i> those things at the be-	<i>üineger</i> indeed, truthfully
ginning, the rest, <i>et cetera</i>	<i>ürgülji</i> incessant
<i>törö-</i> to be born, to arise	<i>yabu-</i> to travel, wander, go

## Lesson Seven

*Contents.* Personal pronouns; reflexive pronouns; demonstrative pronouns; interrogative and indefinite pronouns; remaining verbal nouns (in *-day*, *-ya*, and *-l*); adversative gerund (in *-baču*); causative voice; medio-passive voice. Reading Selection: V. The Throne Robber. NB. Owing to the length of Lesson Seven, two study periods are best devoted to it.

§ 35. **Personal Pronouns.** The Mongolian personal pronouns have the same declensional endings as do regular nouns, the only difference being that there are some slightly different forms in the nominative, genitive and accusative for the 1st p. sg. & pl. and the 2nd p. sg.

### Singular

Nom.	<i>bi</i> I	<i>či</i> you (thou)
Gen.	<i>minu</i>	<i>činu</i>
Acc.	<i>nama-yi</i>	<i>čima-yi</i>
Dat.-Loc.	<i>nadur</i>	<i>čimadur</i>
Ablat.	<i>nadača</i>	<i>čimača</i>
Instr.	<i>nada-bar</i>	<i>čima-bar</i>
Comit.	<i>nada-luya</i>	<i>čima-luya</i>

### Plural

Nom.	<i>ba</i> we	<i>ta</i> you
Gen.	<i>manu</i>	<i>tanu</i>
Acc.	<i>mani</i>	<i>tani</i>
Dat.-Loc.	<i>mandur</i>	<i>tandur</i>
Ablat.	<i>manača</i>	<i>tanača</i>
Instr.	<i>maniyar</i>	<i>taniyar</i>
Comit.	<i>manluya</i>	<i>tanluya</i>

The plural of "I" is exclusive (*i. e.*, does not include the person addressed), because it originally meant 'I and the ones about me'. The inclusive plural (you + I = we) is *bide* (gen. *biden-ü*, etc.).

Verbal forms do not necessarily use accompanying personal pronouns, this information being derived from the context.

The genitives of the personal pronouns, *minu*, *činu*, *manu*, *bidenü* and *tanu*, correspond to the pronominal adjectives 'my, your, our' in English.

*minu boyol* the slave of me, my slave

To express 'mine, yours, ours' etc., the suffix *-qai* / *-kei*, 'the one pertaining to', is used. It also occurs with some other pronouns.

*činiukei* yours, that pertaining to you,  
"das deinige"

§ 36. **Reflexive Pronouns.** The reflexive pronoun may be expressed by forms of the word *öber* (*öger*), self. This pronoun may occur with all three persons, and may be the nominative subject of a clause.

Nom.	<i>öber(-iyen)</i>
Gen.	<i>öber-ün</i>
Acc.	<i>öber-iyen</i>
Dat.-Loc.	<i>öber-tegen</i>

A circumlocation, *beye minnu*, my body, myself, is also used in the first person.

§ 37. **Demonstrative Pronouns.** The pronoun of the third person is not generally expressed, for which reason these have now largely disappeared. The only forms remaining of \**i*, he, are *inu*, and (rarely) *imayi* and *imadur*. From \**a*, they, the form *anu* remains.

The demonstratives *ene*, this, and *tere*, that, may serve as substitute for a pronoun of the third person.

#### *Singular*

Nom.	<i>ene</i> this	<i>tere</i> that
Gen.	<i>egün-ü</i>	<i>tegün-ü</i>
Acc.	<i>egün-i</i>	<i>tegün-i</i>
Dat.-Loc.	<i>egün-dür</i>	<i>tegün-dür</i>
Ablat.	<i>egün-eče</i>	<i>tegün-eče</i>
Instr.	<i>egün-iyer</i>	<i>tegün-iyer</i>
Comit.	<i>egün-lüge</i>	<i>tegün-lüge</i>

#### *Plural*

Nom.	<i>ede</i> these	<i>tede</i> those
Gen.	<i>eden-ü</i>	<i>teden-ü</i>
Acc.	<i>eden-i</i>	<i>teden-i</i>
Dat.-Loc.	<i>eden-dür</i>	<i>teden-dür</i>
Ablat.	<i>eden-eče</i>	<i>teden-eče</i>
Instr.	<i>eden-iyer</i>	<i>teden-iyer</i>
Comit.	<i>eden-lüge</i>	<i>teden-lüge</i>

The forms *ede* and *tede* have the alternate, more emphatic forms *edeger* and *tedeger* (from *ede* + *ber*, *tede* + *ber*)<sup>1</sup>, gen. *edeger-ün*, *tedeger-ün*. The words *eimü* and *teimü*, such, such a, are declined as in the table above (gen. *eimü-yin*, *teimü-yin*).

<sup>1</sup> The alternation of *g*/*b*, which can also be observed elsewhere, is due to a confusion of two originally distinct spirants, which both disappeared at an early stage of the history of the Mongolian language, and which consequently appear in the written language now as *b*, now as *g*.

<i>öber,</i>	<i>öger</i>	self
<i>debel,</i>	<i>degel</i>	cloak
<i>-bar,</i>	<i>-gar</i>	instrumental case



## § 38. Indefinite and Interrogative Pronouns.

These pronouns are indefinite in dependent clauses and interrogative in main clauses: *ken irebesü* 'if somebody comes', *ken irelüge* 'Who came?' In case of ambiguity *ba* or *ber* is added to characterize a pronoun as indefinite: *ken ber iremüi* 'Someone is coming'.

<i>ken</i> , pl. <i>ked</i>	who
<i>yayun</i>	what
<i>ali</i>	which (out of a limited number)
<i>yambar</i>	what kind
<i>kedün</i>	how many; several
<i>kejiye</i>	when
<i>gamiya</i>	where
<i>ker</i>	how
<i>ker be</i>	if
<i>ali . . . ali</i>	either . . . or

## § 39. Remaining Verbal Nouns.

a) The iterative noun is a form expressing iterative or repeating action, and may also denote frequentative or customary action. It ends in *-(u)day / -(ü)deg*. It is one of the grammatical forms that grows more frequent in recent MSS. Its negative is *ügei*.

<i>abuday</i>	frequent or habitual taking, he who repeatedly takes
<i>idedeg</i>	frequent or habitual eating, he who repeatedly eats
<i>baiday</i>	ordinary, usual

b) The continuative noun denotes an action which is always or continuously done. It ends in *-ya / -ge*, and after *-i*, in *-ya / -ye*.

<i>abuya</i>	he who always takes
<i>idege</i>	he who always eats
<i>sanaya</i>	that which is always thought, a memory
<i>tariya</i>	that which is cultivated, a field

The negative used is *ügei*.

c) Noun in *-l*. This form sees action not taken in any particular way. It ends in *-(u)l / -(ü)l*.

<i>abul</i>	a taking
<i>irel</i>	a going
<i>ayul</i>	fright
<i>sanal</i>	thought, memory
<i>töröl</i>	birth
<i>inayşi irel ügei</i>	without coming over here

The negative is *ügei*, and the form is often used with the negative. This form may also take a direct object.

*ači-yi sanal ügegüi*                      having no memory of good deeds

§ 40. **Adversative Gerund.** This form has the meaning 'although, though, in spite of' and ends in *-baču* / *-bečü*. It derives from the preterite *-ba(i)* + *ču*, an emphatic particle. The negation is *ese*.

*bolbaču*                      although he is one who  
*kemebečü*                      even though he said

§ 41. **Causative Voice.** The meanings of to cause an action to be performed, to have an action done, to see that someone does an action, or to leave it to another to perform an action are expressed in Mongolian by the causative voice of the verb. This is formed with the suffixes *-ya-* / *-ge-* (after *b, d* and *s*: *-qa-* / *-ke-* and after *i*: *-ya-* / *-ye-*) and *-yul-* / *-gül-* (chiefly after vowels). With verb stems in *-yu-* haplology produced forms like (preclassical) *sayul-* 'to set' from *sayu-* 'to sit', which were then reinforced by the normal suffix *-ya-*: *sayulya-*. This suffix *-lya-* / *-lge-* has now been extended to many vowel stems.

<i>üje-</i>	to see
<i>üjegül-</i>	to make see, to show
<i>ide-</i>	to eat
<i>idegül-</i>	to give to eat, to feed
<i>sayu-</i>	to sit
<i>sayulya-</i>	to seat, to appoint
<i>bol-</i>	to be, to become
<i>bolya-</i>	to cause to be, to make
<i>buča-</i>	to turn back, return (intr.)
<i>bučaya-</i>	to make turn back, return (tr.)
<i>emüs-</i>	to dress (intr.)
<i>emüske-</i>	to clothe, dress (tr.)
<i>bos-</i>	to rise
<i>bosqa-</i>	to raise
<i>jöki-</i>	to be suitable, fit in
<i>jökiya-</i>	to compose, create, fashion
<i>bayu-</i>	to descend, to camp
<i>bayulya-</i>	to cause to descend, to settle in a camp (tr.)

§ 42. **Medio-Passive Voice.** The passive of Western languages is the mere opposite of the transitive-intransitive dichotomy of the active voice. The Mongolian medio-passive, however, is not in opposition to the active voice, but another function of it, and, in that the action reflects on the subject, middle as well. The passive is, in effect, construed as a medial causative. The endings are *-yda-* / *-gde-* after vowels and *-da-* / *-de-* after consonants. After *b, d, g, r* and *s*, the ending is *-ta-* / *-te-*.

<i>ab-</i>	to take
<i>abta-</i>	to be taken
<i>ide-</i>	to eat
<i>idegül-</i>	to give to eat
<i>idegde-</i>	to give (one's self to someone) to eat, to be eaten
<i>bari-</i>	to seize, take
<i>bariyul-</i>	to cause to take, to hand over
<i>bariyda-</i>	to cause (somebody else) to take (the speaker), to be taken

Agency with the passive is expressed by the dative case.

<i>qayan bars-tur miqa idegülbei</i>	The king let the tiger eat meat
<i>qayan bars-tur idegdebei</i>	The king let the tiger eat him: the king was eaten by the tiger

### Reading Selection

#### V. The Throne Robber\*

*dumda oron-u nigen qayan ber Ruto neretü nigen jıyasuči kümün-i tüşimel bolıan debşigülüksen-ıyer tere mayu kümün küçütü bolıyad ači-yi sanal ügegüi qayan-i qoroyan, qayan-u köbegün Dharma-bala kiged Bala neretü qoyar-i kögejü orkiyad, öber-ıyen qayan-u şiregen-e*  
*sayıju, uridaki qayan-u tüşimel Şinti-bikrahi neretü-dür 'çima-yi buu alasuyai<sup>1</sup>, minu tüşimel bol<sup>2</sup>' kemegsen-e tere tüşimel ese boljuqui. tegün-e tere tüşimel-i bariju nigen gün quduy-un ditora oroyulıyad edür-ün nişeged<sup>3</sup> emkü yulır ba nigen uyuči || usun-ıyar jılmegüljü*  
*ıurban sara bolıysan-u qoina yaryaju irebesü maşida cığed şıra üşün*  
*inu segseijü tamir yekede doroidaysan ajuyu<sup>4</sup>. tegün-e 'edüge minu*  
*tüşimel bol' kemebeçü ese bolıysan-dur, tere mayu qayan ögülerün 'ene sain uqayatai tula alabası qairan bainam<sup>5</sup>; daisun tula egün-i sayulyaju ülü bolqu; kijayar-tur cülejü kögegtün<sup>6</sup>' kemejü kögelgebei.*  
*tendeçe tere tüşimel ber uridaki qayan-u qoyar köbegün-i erigseger*  
*yabuju, nigen yajar-a olan keüked ditora baiqu-yi oluyad tejiyejü*  
*üçügen öşüksen<sup>7</sup> çay-tur nigen şirege jasaju Dharma-bala-yi sayulyayad, tüşimel öber-ıyen öljei oroşıyulqu terigüten sain beleg jokiyabai<sup>8</sup>.*

\* *Subhāṣita* 2, fol. 26 v., ff.

<sup>1</sup> *çima-yi buu alasuyai*, lit., don't let me have to kill you, i.e., I shall not kill you.

<sup>2</sup> *bol*, the pure stem serves as imperative of the 2nd p. sg., 'be, become'.

<sup>3</sup> *edür-ün nişeged*, 'once a day'.

<sup>4</sup> *ajuju*, translate 'being, was (were)'.

<sup>5</sup> *qairan bainam*, 'that would be a pity'.

<sup>6</sup> *kögegtün*, 'drive him away'.

<sup>7</sup> *üçügen öşüksen*, 'grown to young manhood'.

<sup>8</sup> *terigüten sain beleg jokiyabai*, 'he bestowed all manner of good gifts and similar things'.

- tegüineče ulam-iyar albatu ulus-i baya saya olju cögeken čerig beledüged, tedegerün unulya-dur imayta eme jayan-i čuytayulju bajayabai.*
- <sup>20</sup> *tegüineče jiyasuči qayan-dur čeriglejšü oduysan-dur tere qayan olan čerig abču mordoju ireged, || olan yeke jayan-nuyud-i talbiqui-dur inadu Dharmabala-yin čerig ber eme jayan-nuyud-i uytuyulju talbibai. tedeger yeke jayan-nuyud ber eme jayan-nuyud-i üjged inayši irel ügei dergü bučaŋ öber-ün čerig-iyen tobray bolyaqui-luya qamtuda Dharmabala-yin*
- <sup>25</sup> *čerig ber<sup>9</sup> jiyasuči-yin čerig-i kögeged mašida doroidayulju törö-yi inu buliyayad Dharma-bala-yi širegen-e sayulyaŋu qayan bolyaluya.*

## Vocabulary 7

<i>ači</i> good deed, benefaction	<i>egün-</i> oblique stem of <i>ene</i>
<i>albatu</i> subject, inferior	<i>emkü</i> mouthful, morsel, bit
<i>ali</i> which (of several), where, what	<i>eri-</i> to seek, request
<i>ba</i> and; we	<i>gedergü</i> back, backwards
<i>baya saya</i> little by little	<i>yarya-</i> to take out, bring out
<i>baiday</i> usual, ordinary	<i>yulir</i> meal, ground grain
<i>bajaya-</i> to prepare, arrange	<i>idegde-</i> to be eaten
<i>beled-</i> to prepare, set up	<i>idegül-</i> to feed, give to eat
<i>beleg</i> gift, present	<i>imayta</i> exclusive, sole
<i>beye</i> body, self	<i>inadu</i> existing, on this side
<i>bide</i> we (inclusive)	<i>inayši</i> hither, to this side
<i>buliya-</i> to take possession of	<i>jayan</i> elephant (pl. - <i>nuyud</i> )
<i>buča-</i> to turn back	<i>jas-</i> to set up, fix
<i>buu</i> prohibitive particle	<i>jyasu(n)</i> fish
<i>čerig</i> soldier; army; war	<i>jyasuči</i> fisherman
<i>čerigle-</i> to wage war	<i>jilmegül-</i> to punish
<i>či</i> thou, you	<i>jokiya-</i> to make, fashion
<i>čima-</i> oblique stem of <i>či</i>	<i>beleg jokiya-</i> to give gifts
<i>cögeken</i> some few	<i>kejiye</i> once, when
<i>čuytayul-</i> to collect, assemble	<i>ker</i> how
<i>čüle-</i> to banish	<i>keüken</i> child (pl. - <i>d</i> )
<i>daisun</i> enemy	<i>ki-</i> to make, construct
<i>debšigül-</i> to appoint; promote	<i>kiged</i> and
<i>doroida-</i> to be weakened	<i>kiŋayar</i> border, edge, shore
<i>doroidayul-</i> to vanquish	<i>köge-</i> to turn out, hunt down
<i>dumda</i> middle, center	<i>kögelge-</i> to have driven away
<i>dumda oron</i> middle land, i. e., India; China	<i>mayu</i> bad, evil, poor
<i>eče-</i> to grow thin, emaciate	<i>manu-</i> oblique stem of <i>ba</i>
<i>edüge</i> now	<i>mašida</i> very, extremely
<i>edür</i> day	<i>minu-</i> oblique stem of <i>bi</i>
	<i>mordo-</i> to set out, travel
	<i>nadur, namayi</i> see <i>bi</i>

<sup>9</sup> *inayši irel ügei . . .*, 'Without coming over here (to our battle lines), they turned back, and what with (the elephants) having trampled their own soldiers into the dust, the army of Dharma-bala routed . . .'.

<i>nijeged</i> one at a time	<i>širege(n)</i> table, throne
<i>orki-</i> to cast, break, loose (perfectivizing auxiliary)	<i>talbi-</i> to put, place, arrange
<i>oroyul-</i> to place in, have enter	<i>tamir</i> power, force
<i>oron</i> place; opportunity	<i>tanu-</i> oblique stem of <i>ta</i>
<i>orošiyul-</i> to establish, bring about, introduce	<i>tegün-e</i> in this = then
<i>öber-iyen</i> oneself	<i>tejiye-</i> to rear, bring up
<i>öljei</i> fortune, happiness	<i>tende-eče</i> from there, thereupon
<i>ös-</i> to grow up	<i>tobray</i> dust, ground
<i>qaira(n)</i> love, sympathy, pity	<i>törö</i> kingdom, law
<i>qamtuda</i> with, together with (postpositional), simultaneous	<i>töröl</i> birth
<i>qoina</i> after, since (postp.)	<i>uytuyul-</i> to meet, send to meet
<i>qoroya-</i> to kill	<i>uyuçi</i> swallow, gulp
<i>sayulya-</i> to seat, appoint	<i>unulya</i> riding animal
<i>sanal</i> remembrance, memory, thought	<i>uqaya(n)</i> reason, intellect
<i>sara(n)</i> moon, month	<i>uqayatai</i> intelligent
<i>segsei-</i> to be dishevelled	<i>ügegüi</i> not existing
<i>šira</i> yellow	<i>üjegül-</i> to show
	<i>ülki</i> no, not
	<i>üsün</i> hair
	<i>yambar</i> which, what sort
	<i>yekede</i> greatly to a high degree

## Lesson Eight

*Contents.* Reciprocal voice; particles (negative, interrogative, prohibitive, vocative); postpositions; numerals (cardinal, ordinal, collective). Reading Selection: VI. The Hungry Tigris (Part One).

§ 43. **Reciprocal Voice.** The reciprocal voice denotes action performed by several persons in cooperation, either working against one another or for each other. Its suffixes are *-ldu-* / *-ldü-* and *-lča-* / *-lče-*.

<i>keme-</i>	to say
<i>kemeldü-</i>	to say as with one voice
<i>asayu-</i>	to ask
<i>asayulča-</i>	to ask each other

There is however a distinct tendency to use *-ldu-* about reciprocal relations and *-lča-* about joint actions:

<i>bari-</i>	to take, to seize
<i>barildu-</i>	to seize each other, to wrestle
<i>ide-</i>	to eat
<i>idelče-</i>	to eat something together
<i>yabu-</i>	to wander, to travel
<i>yabulča-</i>	to journey together (as a family)
<i>alaldu-</i>	to fight one another (not a common enemy)
<i>qudaldu-</i>	to trade, to buy and sell

## § 44. Particles.

a) **Negative.** Negation is expressed in Mongolian by the use of the particles *ese*, *ülü*, which occur before the verb, or by the nouns *busu*, *ügei*, which occur after a noun or verbal noun.

<i>ese boljuqui</i>	he did not become
<i>ese abubai.</i>	He did not buy it.
<i>irekü ügei.</i>	He will not come.

Both particles occur with all non-nominal finite forms except the imperatives etc. The particle *ese* must be used with certain gerunds and verbal nouns and *ülü* with other forms. *ügei* has the meaning of 'non-existence'. *busu* really means 'other, different' and still retains that meaning when it precedes the element modified.

<i>busu morin</i>	another horse
<i>morin busu</i>	different from a horse.
<i>morin ügei</i>	without a horse

b) The **prohibitive particle** is *buu*, do not. It serves to negate imperatives.

<i>čima-yi buu alasuyai.</i>	Don't let me have to kill you; I shall not kill you.
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c) The **interrogative particle** is *u* or *uu* (after a vowel, *yu*).

<i>yeke qayan-u ene mön u?</i>	Is this here the great king's?
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d) **Vocative particles.** In addressing or calling to a person (especially of higher position), the particles *ai* and *a* are often used. *ai* occurs before the noun, and *a* after it.

<i>ai goyar aqa minu</i>	Oh, my two elder brothers!
<i>abayai a</i>	Oh, master!

§ 45. **Postpositions.** Prepositions as such are unknown in Mongolian. Instead, the language possesses a number of postpositions, mostly of nominal origin, which occur after the word with which they form a phrase.

<i>qudalduyči-luya qamtu</i>	together with a merchant
<i>tere metü</i>	like this, in this manner
<i>ene sain tula</i>	because he (is) good
<i>γurban sara qoina</i>	after three months
<i>minu tula</i>	on account of me

The negative *ügei* occurs in a postposed position. Some other words also occur after the nouns with which they are associated in meaning, and are mostly in the dative-locative case.

<i>noyalayči ügei</i>	without a tyrant
<i>kereg ügei</i>	without cause, there is no reason
<i>minu morin ügei-yin tula</i>	because I have no horse
<i>bars-un emüne</i>	in front of the tiger
<i>oi-yin dotor-a</i>	in the forest
<i>deger-e</i>	above, over

## § 46. Numerals.

a) The cardinal numerals are as follows.

1. <i>nigen</i>	10. <i>arban</i>
2. <i>goyar</i>	20. <i>gorin</i>
3. <i>yurban</i>	30. <i>yučin</i>
4. <i>dörben</i>	40. <i>döčin</i>
5. <i>tabun</i>	50. <i>tabin</i>
6. <i>jiryuyan</i>	60. <i>jiran</i>
7. <i>doloyan</i>	70. <i>dalan</i>
8. <i>naiman</i>	80. <i>nayan</i>
9. <i>yisün</i>	90. <i>yeren</i>
	100. <i>jayun</i>
	1,000. <i>mingyan</i>
	10,000. <i>tümen</i>

b) The ordinal numerals are formed with the suffix *-duyar / -düger*, e.g., *naimaduyar*, eighth. The word *terigün*, 'head, beginning' also occurs in the meaning of 'first', as does *angqaduyar* (from *anggan*, 'beginning'). The word *kedün*, 'how many', has a form *kedüdüger*, 'what number, how many?'. A few numbers have slightly irregular forms in the ordinal series.

<i>qoyaduyar</i>	second
<i>yulayar</i>	third
<i>dötöger</i>	fourth
<i>tabtayar, tabudayar</i>	fifth

c) Collective numerals, meaning 'a group of two, three' etc., may be formed with the suffix *-yula / -güle*.

<i>qoyayula</i>	the two of them
<i>yurbayula</i>	the three of them
<i>dörbegüle</i>	the four of them
<i>olayula</i>	many at a time

To express 'so many at a time' the ending *-yad / -ged* is used, i.e., *nijeged*, one at a time, *yurbayad*, three at a time. They are plurals in *-d*, starting from *jiryuyad* and *doloyad*, which latter forms have then influenced the rest of the numerals. To express the number of times, the suffix *-ta / -te* is used: *nigente*, once, *qoyarta*, twice, *yurbanta*, thrice, etc.

## Reading Selection

## VI. The Hungry Tigress (Part One)

The text is transcribed after I. J. Schmidt, *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, pp. 131—134. Some variant readings are added from the xylograph in the Copenhagen collection of the *üliger-ün dalai*, fol. 13v1 to 15v9 (Peking, 1714).

Words in parentheses occur in the Schmidt text, but not in the xylograph, and words in brackets occur in the xylograph but not in Schmidt's

text. The sign / divides the variant readings, first Schmidt, then the xylograph. Quotation marks and punctuation have been added for sake of clarity.

If the student desires to begin the reading of Mongolian script now, let him turn directly to the section in this book on the Mongolian script. After study of this section, he may then begin the story in the native script, using the transcription below as a guide and check.

To aid in ready reference, the sign || denotes the division of lines in the script section.

erte toya tomši ügei<sup>1</sup> nögčigsen galab-un urida anu, ene čambudvib-tur  
Yeke Terge<sup>2</sup> neretü qayan bülüge. tere qayan-dur qariya-||-tu mingyan  
toyatan (üčügiken/üčügen) qad buyu, yurban köbegün buyu; yeke  
köbegün anu Maha-Nada neretü buyu, dumdatu köbegün anu Maha-||  
5 -Diba nere-tü buyu, odqan köbegün anu Maha-Saduwa neretü (bolai/  
buyu). tere odqan köbegün anu üčügen-eče asaraqui nigülesküi || sedkiltü  
boluyad, qamuy bügüde-yi yačca köbegün-dür adali sedkimüi<sup>3</sup>.  
tere čay-tur tere qayan anu noyad tüšimed qatud || selte-ber oi ayula-yi  
yaiqara üjen oduyad sayun büküi-dür, yurban köbegün ber oi-yin  
10 dотора yaiqara oduysan-dur, || nigen bars juljajalaju maši ölösin  
umdayasču juljayan-iyen idere kürküi<sup>4</sup> üjejü, tedüi odqan köbegün  
anu qoyar aqa-||-nar-tur-iyen ögülerün: 'ai qoyar aqa minu, ene ölgöčün  
bars anu öl ügei boluysan-iyar juljayan-iyen idemüi', kemen || ögüleksen-  
dür, qoyar aqa (inu|anu) ögülerün 'ene bars maši ölösiğsen-iyer  
15 mayad juljayan-iyen idemüi-ja', kemen ögüleksen-||-dür, basa odqan  
köbegün anu qoyar aqa-dayan ögülerün 'ene bars-un ideši yayun (bui  
kemen)' asayuyusan-dur, qoyar aqa-||-nar anu ögülerün, 'aliba šine  
alaysan noitan miqa čisun bögesü<sup>5</sup>, bars-un ideši buyu-ja', kemen  
ögüleksen-dür, basa odqan || köbegün ögülerün, 'ken ber öber-ün miqa  
20 čisun-iyar egün-ü amin-i aburan čidamui?'<sup>6</sup> kemen asayuyusan-dur,  
qoyar aqa anu ögüler-||-ün 'teimü maši berke üiles-iyer egün-ü amin-i  
(aburaqui|aburaysan) ken čidamui?' kemen ögülebesü, tedüi odqan  
köbegün inu ein kemen sedkimüi, || 'bi öni orčilang-dur orčiju', amin  
beyeben toya tomši ügei qoor qomsa boljaluya<sup>8</sup>; jarim-dur inu tačiyangyui

<sup>1</sup> toya tomši ügei, 'amount without number', i.e., countless. The entire phrase reads 'Once upon a time, countless past ages ago ...'.

<sup>2</sup> 'yeke terge' renders the Sanskrit name Mahā-ratha. The other names in the next sentence are Mahā-nada, Mahā-deva and Mahā-sattva.

<sup>3</sup> qamuy ... sedkimüi, 'considered everything and everyone like (he would) an only son'.

<sup>4</sup> idere kürküi, 'on the point of eating'.

<sup>5</sup> bögesü, 'what there may be', i.e., any.

<sup>6</sup> ken ber ... čidamui? 'Can anyone ...?'

<sup>7</sup> bi öni ... orčiju. 'I, turning in long turnings', refers to the Buddhist concept of the wheel of life. Translate 'I have been revolving on the wheel of life for a long time'.

<sup>8</sup> amin ... boljaluya, 'I have performed countless evils of the living body.'



25 -yin tula, || *jarim-dur anu urin(-u) tula, jarim-dur anu mungqay-un tulada, qabiya tusa ügei bolyaysan buyu-ja*<sup>9</sup>. nom-un tulada öglige || ögkü oron-luya [ese] uçiraju bülige<sup>10</sup>. edüge qabiya tusa bolyaqu-yin tulada beyeben egiin-diir ögsügei<sup>11</sup> kemen sedkiü büriin, || tedii yurbayula qariju ireküi jayura, odqan köbegün anu qoyar aqa-dayan ein kemen  
30 ögüleriin, 'ta qoyayula uridqan-a || yabutuyai<sup>12</sup>'.

## Vocabulary 8\*

*abura-* to save, rescue  
*ai* vocative particle, Oh!  
*alaldu-* to kill, fight one another  
*ali-ba* every, any  
*ami(n)* life, spirit, soul  
*angqa(n)* beginning  
*asara-* to commiserate, sympathize  
*barildu-* to wrestle  
*berke* hard, strong, difficult  
*bolai* = *buyu*  
*čambudviḥ* world, Indian continent  
*čida-* to be able; can  
*dalai* sea  
*degere* above, over  
*ein* such, so, in this manner  
*emüine* in front of  
*erte* once, once upon a time  
*galab* eon, age  
*gayča* only, sole, alone  
*gayqa-* to behold, admire, consider  
     with wonder  
*idelče-* to eat together  
*ideši* food, meals  
*jayura* while, during  
*jarim* some  
*juljajala-* to give birth to  
*juljayan* young, offspring  
*mayad* certain(ly)  
*mingyan* thousand

*mön* deictic particle, just that one  
*mungqay* ignorance [there  
*nigüles-* to commiserate, be merci-  
     ful, sympathize  
*nijegeḍ* one at a time  
*noitan* fresh, moist  
*nom* belief, doctrine, religion,  
*nöğči-* to pass (of time) [dharma  
*orči-* to turn  
*orčilang* revolution, rebirth cycle  
*öglige* alms, charity  
*öl* food  
*ölögčün* female animal  
*ölös-* to be hungry  
*öni* long  
*qabiya* benefit, use, profit  
*qamuy* all, everything  
*qari-* to return  
*qariya* subject  
*qariyatu* subordinate, vassal  
*qomsa* little, lowly  
*qoor* evil, deceit  
*qoor qomsa* harm, damage  
*sedki-* to think  
*sedkil* thought  
*sedkiltü* disposed  
*selte* party, company; together with  
*šine* new  
*tačiya-* to desire, love

<sup>9</sup> *qabiya tusa ... buyu-ja*, 'have indeed become (persons) without profit or use'.

<sup>10</sup> *ögkü ... bülige*, 'I have met with (no) opportunity to give ...'.

<sup>11</sup> *ögsügei*, 'let me give, I am going to give'.

<sup>12</sup> *yabutuyai*, imperative, 'do (you two) go on (a little ahead)'.

\* To conserve space, the cardinal and other numbers in the lesson text are not entered in the vocabulary, but will all be found in the Glossary.

<i>tačiyangyu</i> desire, love, lust	<i>tusa</i> usefulness, utility
<i>tedüi</i> immediately, thereupon	<i>umdayas-</i> to be thirsty
<i>terge</i> wagon, chariot	<i>uridqan</i> a little ahead, in front of
<i>toya</i> number, amount	<i>urin</i> anger
<i>toyatan</i> numbered	<i>üčügen</i> little, small; youth, young
<i>tomši</i> (now obsolete), number	<i>üčügiken</i> minor, subordinate
<i>tomši ügei</i> countless	<i>üile</i> deed, action, matter
<i>tula, tulada</i> postp., on account of,	<i>üliger</i> story, tale
in order to, for the sake of	<i>yabulča-</i> to journey together

## Lesson Nine

*Contents.* Imperatives; use of the accusative; the verb 'to be'; adverbs & conjunctions. Reading Selection: VI. The Hungry Tigress (Part Two).

### § 47. Imperatives.

a) The normal imperative of the 2nd p. is expressed by the pure stem.

<i>ab</i>	take
<i>ide</i>	eat
<i>minu tüšimel bol.</i>	Be my minister!

The polite form has the ending *-(u)γtun / -(ü)gtün* (archaic *-dqun / -dkün*).

<i>abuytun</i>	take
<i>idegtün</i>	eat
<i>kögegtün</i>	Drive (him) away!

b) The intentional imperative is used in the 1st and 2nd persons, and ends in *-suyai / -sügei* (archaic texts have *-su / -sü*).

<i>absuyai</i>	I am going to take, let me take
<i>idesügei</i>	I am going to eat, let me eat
<i>ögsügei</i>	I am going to give, let me give.

c) The voluntative imperative, which may have cohortative overtones, is used in the 1st and 3rd persons, and ends in *-(u)ya / -(ü)ye*.

<i>abuya</i>	let me (him) take
<i>ideye</i>	let me (him) eat.

d) The optative imperative expresses the desire that something may happen, and occurs in the 2nd and 3rd persons. It ends in *-tuyai / -tügei*.

<i>abtuyai</i>	grant that he may take
<i>idetügei</i>	grant that he may eat
<i>uridqan-a yabutuyai.</i>	Go on to a spot ahead.

An archaic form in *-γasai / -gesei* may also be met.

e) The **timetive imperative** expresses apprehension. It ends in *-(u)γuɣai / -(ü)güjei*.

*abuγuɣai*

What if he takes

*idegüjei*

What if he eats.

f) The **passive imperative**. An imperative of impersonal nature may be expressed by a form in *-(u)γdaqu(i) / -(ü)gdekü(i)*, originally the passive infinitive. It is best translated by an ordinary imperative, rather than by a 'there shall be . . .' phrase.

*abuγdaqui*

Please take! (replaces *abtaqui*)

*idegdeküi*

Please eat!

*ta ülii jobaydaqu.*

Do not grieve (lit. there shall not be grieving, or 'it is not to be grieved')

*tegün-i bariydaqui*

Seize it!

§ 48. **Use of the Accusative.** At the beginning of a sentence or clause, an accusative may be used to indicate that the word is not subject to the final verb but to the closest verb.

*čima-yi kürüged sača tedeger*

As soon as you have come, they

*bügüde bosču iremüi.*

will all rise and come (at you).

If instead of *čima-yi*, the nominative *či* were used, the meaning would be reversed, as *či . . . iremüi* can only mean 'you come (at them)'.

*nama-yi ireküi čay-tur*

at the time of my coming

A use of *bi* would be understood to refer to some verb yet to come.

§ 49. **The Verb 'To Be'.** The verb 'to be' in Mongolian, as in many other languages, displays a variety of stems. Their use can be delineated as follows.

a) The stem *a-* occurs in the durative form *amui*, he is; the gerund of absolute subordination *an*, being; the gerund of purpose *ara*, in order to be; the coordinative gerund *ayad*, the terminative gerund *atala*, and the preterite participle *aysan*. The form *aɣuyu* is distinctly *sui generis*, but may be said to correspond to a form in *-juqui*.

The original and only stem is *bü-* but from the effect of the vowels *e* in following syllables, a secondary form *bö-* has developed, and some prefer to transcribe it that way.

b) The stem *bö-/bü-*. The stem *bü-* occurs in *bülüge*, he has been, *bükü(i)*, to be, and *bürin*, being, forms in which an *ü* occurs in the second syllable, while the stem *bö-* occurs only in the forms *böged*, *bögesu* and *bögetele*.

c) The stem *bai-* has developed from its original meaning of 'to stand, wait, remain, dwell' into a synonym of 'to be'. It first becomes common after 1700. In the durative tense, it has the form *bainam* (modern *baina*), he is.

d) The stem *bol-*, 'to become' is also used for 'to be', especially in such forms as *bolbai*, he was, *bolai*, *bolumui*, he is, *bolun*, being, and *bolbaču*, even though it be, however. The stem *bol-* is further used in compounds, as —*ju bol-*, to be able (see § 54).

e) The noun *bui*, or *buyu*, the being, is the equivalent of Turkish *var*, 'what is, there is, there are'. The opposite meaning is furnished by *ügei* (Turkish *yok*).

<i>bars bui.</i>	There are (things called) tigers; tigers exist (es gibt Tiger).
<i>bars ügei.</i>	There are no tigers.

When the interrogative particle *u* is added, *bui* becomes *buyu*, and thus coincides with the emphatic form *buyu*.

f) The verb 'to be' in the present tense is however generally omitted.

<i>ene sain</i>	That is good.
<i>maha-saduva qamiya?</i>	Where is Mahā-sattva?
<i>ta ayuqu kereg ügei.</i>	There is no cause for you to fear.

But note:

<i>ene bülüge.</i>	That was it.
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§ 50. **Adverbs and Conjunctions.** Many adverbs and conjunctions are in actuality forms of nouns or verbs.

<i>kiged</i>	and
<i>buyu</i>	or
<i>qamiy-a</i>	where? (dat.-loc.)
<i>üneger</i>	indeed (instr. of <i>ünen</i> , truth)
<i>ende</i>	here
<i>tende</i>	there
<i>endeče</i>	from here, hence
<i>tendeče</i>	from there, thence, thereupon, next
<i>egün-e</i>	there, to there
<i>tegün-e</i>	in that, then, thereupon
<i>teginče</i>	from it, after that

Other adverbs of place, time, manner, *etc.*, will not be listed here, as their meanings are readily ascertained from the glossary.

### Reading Selection

#### VI. The Hungry Tigress (Part Two)

'*bi öber-ün nigen üile-yin tula oi-dur oduyad, kereg-iyen bütügejü ödter-e iresügei*<sup>1</sup> kemen ögüleged, tere || *mör-iyer ölogčün bars qamiya bükü tere jüg-tür kürüged, bars-un emüne kebtegsen-dür, bars aman-ıyan jayuraju iden ese || cıdabai. tedüi qan köbegün anu (nigen) quyurqai 5 modun-ıyan beye-ben qadquju cısın yaryaysan-dur, bars ber cısın-i [inu] doliyayad || aman-ıyan negen cıdayad, beye-deki miqan inu*

<sup>1</sup> *iresügei*, I shall come.

- baratala idebei<sup>2</sup>. öni uday-san-dur goyar aqa-nar inu, 'degü biden-ü || udabai. yayun-u şiltayan bolbai?' kemen sedkiged, mön kü tere mör-iyer erin odtala<sup>3</sup> ein sedkir-ün 'degü manu mayad beye-ben || ölösügsen
- 10 bars-tur ögkü-yin tula oduysan buyu-ja', kemen sedkişü tere bars-un dergede kürgen-dür, köbegün-i bars ideşü, || yasun inu çaişu büküi üjged, beyeben köser-e deledün üküdkübei. egüri boluyad amiduraşu yeke dayun-iyar ukilan köser-e || körben basa kü üküdkübei.
- 15 tere çay-tur eke qatun inu ein jegüdüleriün, yurban kegürjigen-e anu gotala nayadçu nışün yabutala, || nigen üçügen-i inu qarçayai bariysan-i jegüdüleged saça, serigsen-dür maşi ayun emiyeged qayan-dur öçiriün 'ai yeke qayan, || qayučın üge-dür "kegürjigene şibayun köbegün-ü sünestün bui"<sup>4</sup>, kemen sonosuluşa; bi qorumqan uday-san-dur jegüdüin-dür minü, || yurban kegürjigene nayadçu yabun atala, nigen üçügen ke-
- 20 gürjigene-yi qarçayai abçu oduysan-i jegüdülebei, mayad odqan köbegün || minü mayu bolbai ja', kemen ögüleged saça, qamuy bügüde-yi erire ilegegsen-dür inu, qorum nigen boluysan-dur goyar aqa || inu ireged, odqan inu ese iregsen-dür, 'maha-saduva ali?' kemen asayuyusan-dur, goyar aqa inu yayun ber ögülen yadaşu || qorum ayad 'bars-tur
- 25 idegdebei' kemen ögülebesü, tedüi qatun eke anu teimü mayu üges-i sonosuyad saça köser-e unan || üküdkübei. qorum nigen boluyad delüreşü (busu/bosçu) qamuy nököd selte bügüdeger köbegün-ü nirvan boluysan tere oron-dur<sup>5</sup> odbasu, || bars inu köbegün-ü miqa-yi cöm ideşü, çisun inu yajar-tur dusuşu yasun çaişu bükü-yi üjged, tedüi qatun eke
- 30 terigün-||-eçe anu bariyad, qayan anu yar-aça barişu yeke (dayun-iyar/dayubar) okilayad üküdkün unabai. qorumqan qarın bosbai.

## Vocabulary 9

ama(n) mouth	dusu- to flow, drip
amidura- to come to oneself	egüri long
bara- to conclude, make an end of	emiye- to become frightened
basa kü again	emüne before, in front of
boluyujai perhaps	ende here
bos- to arise, stand up	endeçe hence, from here
buyu or	ilege- to send, dispatch
bütüge- to conclude, complete	jayura- to close together
çai- to bleach, turn white	jegüdüle- to dream
cöm complete	jegüdüin a dream
deled- to strike, beat	kepte- to lie
delüre- to come to oneself	kegürjigene dove, pigeon
doliya- to lick	körbe- to roll on the ground

<sup>2</sup> beye-deki miqan inu baratala idebei, ate up (ate to completion) the flesh in his body.

<sup>3</sup> erin odtala, while they were going seeking.

<sup>4</sup> kegürjigene şibayun köbegün-ü sünestün bui, a dove bird is the symbolic representation of a son.

<sup>5</sup> köbegün-ü nirvan boluysan tere oron-dur, to the place where the boy attained Nirvana.

<i>kü</i> reinforcing particle	<i>qarčayai</i> falcon, hawk
<i>köser</i> earth	<i>qorum(qan)</i> moment, while
<i>mayu bol-</i> to be injured, get hurt	<i>qotola</i> , all, every
<i>mön</i> reinforcing particle	<i>quyurqai</i> torn off piece
<i>mön kü</i> just that one	<i>sača</i> at once, immediately
<i>mör</i> way, road	<i>seri-</i> to awake
<i>tere mör-iyer</i> along that road	<i>siñesiñ</i> soul, life's breath, essence
<i>nayad-</i> to play	of personality
<i>nege-</i> to open	<i>šibayun</i> bird
<i>nirvan</i> Nirvana	<i>šiltayan</i> cause, reason
<i>nis-</i> to fly	<i>tende</i> there
<i>nökör</i> friend, comrade	<i>tendeče</i> thence, from there
<i>okila-</i> to complain, bemoan, lament	<i>uda-</i> to pass (of time); to delay;
<i>öči-</i> to tell, say (to superior)	stay away
<i>ödter</i> quickly	<i>üge</i> word, saying
<i>qadqu-</i> to stick, stab	<i>üküdkü-</i> to faint
<i>qayučin</i> old, ancient	<i>yada-</i> to be unable.
<i>qayučin üge</i> proverb	<i>yasu(n)</i> bone

## Lesson Ten

*Contents.* Strengthening suffixes; word formation in nouns; word formation in verbs; compound verbs; nominal suffixes. Reading Selection: VI. The Hungry Tigress (Part Three).

§ 51. **Strengthening Suffixes.** The particles *kü* and *ču* serve to emphasize the previous word. The particle *ja* occurs mostly with verbs, and may be translated 'indeed, to be sure, certainly', etc. Of like function is *-a*.

<i>mön kü</i>	just that one there, namely
<i>buyu-ja, bui-ja</i>	he is indeed, he certainly is
<i>amui-a</i>	it is indeed

## § 52. Word Formation in Nouns.

a) The nomen actoris in *-či* denotes the person performing the action logically associated with the noun from which it is derived. The plural is in *-d*.

<i>goni(n)</i>	sheep
<i>goniči</i>	shepherd
<i>žiyasu(n)</i>	fish
<i>žiyasuči</i>	fisherman
<i>modu(n)</i>	tree, wood
<i>moduči</i>	woodworker, carpenter

b) The derivative suffix in *-tu/-tü* or *-tai/-tei* (the latter originally a feminine form), plural *-tan/-ten*, denotes the person having or possessed of the object denoted by the noun.

<i>gonitu</i>	sheepowner, one having sheep
<i>moritu</i>	owning a horse, a rider
<i>amitan</i>	living creature(s)
<i>küčün</i>	strength
<i>küčütei</i>	strong
<i>arya</i>	craft, wile
<i>aryatu</i>	cunning, sly
<i>činggis nere</i>	the name Gengis
<i>činggis neretü</i>	having the name Gengis, called Gengis

c) *-daki/-deki* (locative in *-da*, § 14, and *-ki*), after vowels, *l*, *m*, *n*, and *-taki/-teki* otherwise, denotes the one who is in (a thing).

<i>köbege-deki</i>	the one on the shore
<i>usun-u köbege-deki modun</i>	the tree at the water's edge
<i>uridaki</i>	the one in the beginning, the original
<i>beye-deki miqan</i>	the flesh in his body
<i>yažar-takin-dur</i>	to those on earth

d) The addition of *-qan/-ken* to a word strengthens the quality in that word.

<i>oira</i>	near
<i>oiraqan</i>	very near
<i>sain</i>	good
<i>saiqan</i>	pretty good, beautiful
<i>ene</i>	this
<i>eneken</i>	this one
<i>üčügen</i>	small, young
<i>üčügüken</i>	minor, subordinate
<i>urida</i>	before, previous
<i>uridqan</i>	a little before
<i>nigeken</i>	only one
<i>qoyarqan</i>	only two

§ 53. Word Formation in Verbs. The most frequent suffixes which may form verbs from nouns and adjectives are *-la/-le*, *-ra/-re*, *-da/-de*, and *-šiya/-šiye*. These verbs may of course have their own derivative forms, as the passive and reciprocal.

<i>čerig</i>	soldier; army
<i>čerigle-</i>	to wage war
<i>morin</i>	horse
<i>morila-</i>	to ride, travel
<i>omoy</i>	pride
<i>omoyla-</i>	to be proud
<i>köke</i>	blue
<i>kökere-</i>	to become blue
<i>doroi</i>	weakness
<i>doroida-</i>	to be weak
<i>doroidayul-</i>	to weaken (tr.)
<i>yekede-</i>	to become large
<i>bayada-</i>	to become small
<i>sain</i>	good
<i>saišiya-</i>	to approve, recommend
<i>jöb</i>	excellent, fine
<i>jöbšiye-</i>	to approve, recognize as worthy

§ 54. **Compound Verbs.** Two juxtaposed verbs often describe one action, each of the two verbs helping to determine the other.

<i>abču ire-</i>	to take and come = to bring
<i>jiyan od-</i>	to go showing = to inform
<i>qariju ire-</i>	to return, (intrans.)
<i>kürčü ire-</i>	to arrive

The potential verb is expressed by a compound with *čida-*, 'to be able'.

<i>iden čida-</i>	to be able to eat
<i>negen čida-</i>	to be able to open
<i>aburan čida-</i>	to be able to save

A compound with *ög-*, 'to give', imparts the meaning of 'in favor of or on behalf of someone else'.

<i>erijü ög-</i>	to seek on behalf of
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The use of *yar-* and *oro-* conveys the meanings of 'in' and 'out'.

<i>nisčü yarbai.</i>	He flew out.
<i>nisčü orobai.</i>	He flew in.

Another way of expressing 'to be able' is to use the verb *bol-* with a preceding form in *-ju*.

<i>joyoylažu bolqu</i>	to be able to consume
<i>yabužu bolqu</i>	to be able to go

§ 55. **Nominal suffixes.** Some of the more frequent suffixes which will be found on nouns are the following.

a) *-sun* / *-sün*.

<i>balyasun</i>	city
<i>negüresün</i>	charcoal

b) *-lang* / *-leng*.

<i>bayasqulang</i>	happiness, rejoicing
<i>üküleng</i>	death





*jobalang yayun kereg' kemen ögüleksen-dür, eçige eke qoyar ögülerün*  
*'ai köbegün či yeke nigülesküi sedkil-iyer beyeben || bars-tur öggüged,*  
 25 *gamuy bügüdeger-i nigülesküi bui ele bögesü<sup>7</sup>, edüge biden-i tebçiged*  
*ügei boluysan-dur, bide čima-yi sanažu || miqan-ıyan oytaluysan metüi*  
*joban atala, ai yeke nigülesügçi mani yayun-u tula tebçimüi?'*  
*tedüi basa (tere) tngri-yin köbegün || eldeb sain üges-ıyer eçige eke*  
*terigüten bügüde-yi sergügeksen-dür, eçige eke anu üçügen sergüged,*  
 30 *doloyan jüil erdinis-||-ıyer abdura kijü, yasun-i anu (tere) abdura*  
*dотора оroyulju yajar-tur niyuyad, degere inu suburyan bosqabai. tngri-||*  
*-yin köbegün ber oron-dur-ıyan qaribai. qayan qatun nököd selte bü-*  
*güdeger ordu qarşı-dur-ıyan irebei.*

### Vocabulary 10

<i>abdura(n)</i> box, container	<i>küriyelegül-</i> to be surrounded,
<i>bayasulča-</i> to rejoice with one	encircled
another	<i>morila-</i> to ride
<i>bosqa-</i> to erect, raise	<i>nasu(n)</i> age, years of life
<i>buyan</i> good deed	<i>nidü(n)</i> eye
<i>bügüdeger</i> all together	<i>nigülesügçi či man-u</i>
	compassionate one
<i>činggis</i> Jengis	<i>nigülesküi</i> compassion, pity
<i>dayan</i> also	<i>nigültü</i> sinful
<i>degedü</i> high, elevated	<i>niyu-</i> to hide, secrete
<i>degeği</i> upwards	<i>oytal-</i> to chop to pieces
<i>degere</i> above, upper, overhead	<i>oytaryui</i> heaven, sky
<i>ebdere-</i> to perish, ruin	<i>öd ügei</i> bad, useless
<i>ečius</i> end, purpose	<i>qarşı</i> castle; palace
<i>eldeb</i> diverse, various	<i>ordu qarşı</i> court
<i>ele bögesü</i> whatever it may be, at	<i>qoni(n)</i> sheep
all; if	<i>qoniči</i> shepherd
<i>enel-</i> to sorrow, grieve	<i>qonitu</i> sheepowner
<i>erdeni</i> jewel	<i>saişıya-</i> to approve
<i>yayča</i> one, only, sole	<i>saiqan</i> pretty, beautiful
<i>yayčagan</i> only, sole	<i>sergü-</i> to be consoled
<i>yasal-</i> to complain	<i>sergüge-</i> to console, cheer up
<i>yasıyun</i> bitter	<i>suburyan</i> pagoda, shrine
<i>jayaya-</i> to create, bestow	<i>šinjile-</i> to regard, investigate
<i>jayayan</i> existence, fate, life	<i>tamu</i> hell
<i>jıya-</i> to show, teach	<i>tebçi-</i> to release, leave, get away
<i>joba-</i> to suffer, sorrow	<i>tegüs</i> perfect, complete
<i>jobalang</i> sorrow, suffering	<i>t(e)ngri</i> god; heaven
<i>jüil</i> type, sort, kind	<i>todqur</i> danger, evil, misfortune
<i>kıçıye-</i> to strive for	<i>ügei bol-</i> to die
<i>kilinča</i> sin, fault	<i>yerü</i> moreover, furthermore, in
	general

<sup>7</sup> *gamuy ... bögesü*, 'though it be everyone has commiseration', i.e., we all understand why you did this.

### III. Reader

#### A. Texts in Transcription

##### VII. The Good and the Bad King\*

urida nigen oron-a ečiḡe köbegün qoyar aysan-ača ečiḡe anu üküüküi-degen  
jakiḡu, 'köbegün minü, edüḡe ečiḡe činu bi üküükü tula köbegün či ber  
sain noyan-i šitüḡü, sain kümün-lüḡe qanıla, mayu kümün-lüḡe buu  
nöküče' kemen jakiḡuquı. qoina tere köbegün ber tengsekü-yin tula<sup>1</sup>  
5 nigen mayu qayan-i šitüged, tüšimel anu bolḡu yabun, nigen mayu  
gergei abubai. ||  
teḡünče qayan-luḡa qoyayula oi dотора yabutala, nigen baras qayan-u  
emüne-eče ösürḡü ireḡsen-dü, tere kümün ildü-ber tere baras-yi čabčiḡu  
alaysan-du, teḡün-dü qayan anu yekede bayarlaḡu jarlıḡ bolurun,  
10 'tüšimel, či minü amin-i aburaysan yeke ačıtı kümün bolbai' kemeged,  
tendeče tere tüšimel, qayan-u uidḡar-i serḡüḡekü nigen büḡiḡči toḡos  
šibayun-i qulayulḡu nigen ekener-tür niḡuḡu qadayalayuluyad, basa  
nigen toḡos<sup>2</sup> šibayun-i abču gertegen ireged, gergei-||-degen niḡuḡu  
öḡülerün, 'ene qayan-i bi ami aburaḡu tere metü ačilaysan bui bolbaču,  
15 minü ači-yi tuḡai ülü sanaqu tula, qayan-u ene toḡos šibayun-i alaḡu  
idesüḡei' kemen alaḡu ere eme qoyayula miḡa-yi idebei.  
tere tuḡai-du qayan ber 'minü toḡos šibayun-i ken kümün oluḡsan  
bolbasu tere kümün-dü yeke šang šangnamui' kemen jarlaysan-du, tere  
tüšimel-ün gergei anu qayan-du uridaki uçir-i medegülḡsen-dü qayan  
20 jarlıḡ bayulyan tere tüšimel-i dayudaḡu asayurun, 'či minü || qairatai  
toḡos šibayun-i alaḡu ideḡsen ünen buyu<sup>3</sup>' kemeküi-dü, tere tüšimel  
ailadḡaḡu 'ünen büllüḡe' kemen uridu yabudal-i öḡüḡsen-dü, teḡün-dü  
qayan ber 'albatu inu ejen-deḡen kündülel üiledüḡsen-dü, ači-yi qariyulqu  
yambar yeke kereg? eḡün-i ala' kemegsen-dü, teḡünče tüšimel anu  
25 qayan gergei qoyayula-yin mayu-yi medeged, qayan-u toḡos šibayun-i  
tušiyalḡu öḡüged, öber-e busu oron-a yabubai.  
tendeče öḡere nigen sain qayan-u tüšimel boluyad, || nigen mayu gergei  
abču qanılayad, qayan tüšimel qoyayula oi-dur yabuysayar nigen usun  
üḡei paḡar-a qayan kürčü qalayučaḡu yadaran yekede umdayasuḡsan-du  
30 teḡün-dü tüšimel ber 'ıngri metü ejen, joḡoylaḡu bolqu bolbasu<sup>4</sup> nadur

\* *Subhāṣita*, MS *Köke Qoto*, II. fol. 1 v. ff. Mongol Coll. Royal Libr. Copenhagen.

<sup>1</sup> *tengsekü-yin tula*, 'for purposes of comparison'.

<sup>2</sup> *basa nigen toḡos*, i.e., another (different) bird.

<sup>3</sup> *buyu* < *bui* + *u*, 'Is it (true that . . .)?'

<sup>4</sup> *joḡoylaḡu bolqu bolbasu*, 'if you are able to consume (anything)'. The use of *bol-* with a form in *-ḡu* gives the meaning 'to be able to . . .'.

yurban doloγoyna bainam' kemeged, ergügsen-dü, qayan yekede bayarlaŋu joγoγlayad, 'meküs kümün-ü ami-yi aburaysan yeke ačıtai bolbai', kemebei.

tere tüšimel qoina qayan-u köbegün-i nigen yaŋar niyuyad emüšügsen  
 35 qubçasu čimeg-i ger-tegen abčiŋu || gergei-degen ögülerün, 'ene anu qan köbegün-ü qubçasu čimeg bülüge', dalda niyufu talbiyulbai. tegünče qayan yayaran 'minu köbegün-i oluysan kümün-e yeke šang kešig ögüye' kemen jarlaysan-du, tere tüšimel-ün gergei anu, qan köbegün-ü qubçasu čimeg-i abčiŋu qayan-du ailadqarun, 'činu tüšimel qan köbegün-i  
 40 alayad qubçasu čimeg bükün anu ene bui' kemegsen-dü, qayan jarliγ bayulyaŋu tüšimel-i dayudaŋu ögülerün, 'či yayun-u tula minu köbegün-i || alabai' kemeküi-dü, tüšimel ailadqarun, 'minu ači-yi ese sanaysan-u tula könügebei' kemeküi-dü, qayan jarliγ bolurun, 'tüšimel či, yambar ači tusa bui' kemeküi-dü, tüšimel ailadqarun, umdayasuŋu yadaraqu-i-du  
 45 doloγoyna bariysan-ıyan ailadqaysan-du, qayan jöbšiyeŋü 'tere ünən bülüge, teimü-yin tula minu köbegün nadur mašida qairatai tula, nigen doloγoyna-yin qariyu boltuyai. qoyarduyar-un qariyu-dur bi keüken-ıyen čimadur gergei bolyan ögsügei. yurbaduyar-un qariyu-dur minu törö-yin || qayas-i ögüye' kemegsen-dü, tüšimel kešig-tür mörgöŋü  
 50 ailadqarun, 'ıngri metü boyda ežen maši üčügen kündülel üiledügsen-dür qariyu açılaqu-yi sanaŋu yayakin bolqu bui, dededü qan köbegün-i ayul ügei yayun-u tula qoorlaqu bui<sup>5</sup>' kemeged, yayaran qan köbegün-i abču ireŋü, qayan-du ergügsen-dü, qayan yekede bayarlaŋu 'šangnai-a' kemeküi-dü, tüšimel tedeger šang-yi ču abuysan ügei, ketürkei qayan-du  
 55 bučayaŋu ergüged, tere tüšimel nigen nasun-du qayan-u || törö-dür jidküŋü kündülel-i üiledbei.

### VIII. The Brahman and the Goat\*

nigen biraman ber ıngri-yi takıqu-yin tula imayan qudalduŋu abuyad kötolŋü yabuqu-i-yi [üjged] tere yaŋar-un tabun qulayaiči kümün arya kelelčeŋü, biraman-u odqu jam-dur nige ber yabuqu metü baiysan-ača<sup>1</sup> biraman ber yabuysayar angqan-u kümün-i dayariŋu yarqui-dur tere  
 5 qulayaiči ber, 'ai-a yirtinču-dür<sup>2</sup> noqai kötelügsen biraman ču bui aŋuyu' kemen aliŋalaqu-i metü ögüleküi-dür biraman ber kereg-tür abul ügei<sup>3</sup> yabubai. qoyaduyar qulayaiči-luya učıraqu-i-dur 'sain noqai bainam' kemeged odbai. yutayar ba dötöger kümün ču tegünčilen ögüleküi-dür biraman sešig töröŋü imaya-ban saitur ergičegülŋü üjebesü, 'noqai-dur

<sup>5</sup> ıngri metü ... qoorlaqu bui. Freely: How could the heavenly sacred master think of bestowing reward on one who displayed so very little respect? How could anyone brazenly dispose of the exalted prince?

#### Selection VIII.

\* *Subhāṣita* 6, fol. 4 v.

<sup>1</sup> yabuqu metü baiysan-ača, 'pretending he was travelling'.

<sup>2</sup> 'ai-a yirtinču-dür ...', 'Lo, what in the world is it but a Brahman ...'.

<sup>3</sup> abul ügei, 'taking no (notice)'.

- 10 baiday urtu segül kimusu terigüten ügei böged, imayan-dur baiday eber  
ba eregün-ü saqal terigüten baiqu tula imaya mōn' kemen sanayad  
yabubai. tabuduyar qulayaiçi ber üjegseger 'ai yambar sürekei noqai  
bui' kemen soçıgsan metü jailaçu yarbai. tegün-e biraman ber, 'egün-i  
15 uçıraysan kümün bügüde noqai kemeldüküi-ber şinjilebesü<sup>4</sup> ende-eçe  
busu ulus-tur noqai || üjgedekü bolbaçu minu nidün-dür imaya bolju  
üjgededeg ajuwu. mayad nigen yakşa ber minu takil-i ideküi-yin tula  
qubilıysan bolultai' kemen bodoyad imayan-ıyan orkiyad yabuysan-u  
darui<sup>5</sup> qulayaiçınar çuylaju imayan-i abaçiyad idelüge.

## IX. The Sharp-witted Daughter-in-law\*

- tere çay-tur Gegen-e İlayıysan<sup>1</sup> qayan-dur Görügesün neretü nigen  
tüşimel bülüge. tere tüşimel maşi yeke ed ayurasu-tu bayan bülüge.  
tere tüşimel-dür doloyan köbegün bülüge.  
jırıyuan köbegün anu eme-yügen abuyad, odqan köbegün inu eme ese  
5 abuysan-dur, eçiçe anu ein sedkirün: 'edüge bi ötelju üküküi-dür oira  
bolbai. ene odqan köbegün-dür-ıyen nigen sain ökin erifju ögsügei'  
kemen sedkişü bürün, tere çay-tur tere tüşimel-dür nigen amaray biraman  
bui. tere biraman-luya uçıraju üge-yin || ulam-aça duraduyad<sup>2</sup>, biraman-  
dur ögülerün: 'ai biraman minu, ene odqan köbegün-dür eme ese yuişu  
10 bülüge. edüge ken-eçe yuişu ese medebeı. ai biraman çi qamuy ulus-tur  
oduyad minu köbegün-luya buyan keşig ibegel-tü mergen oyutu yooa  
üşesküleng-tü teimü nigen ökin-i şinjileşü üjged minu ene köbegün-dür  
yuısuyai. çımayı bi açılasyai' kemen ögüleksen-dür, tere biraman:  
'tein bolıuyai' kemen ögüleged qamuy ulus-tur erire odıysan-dur, Şiri  
15 Tigta neretü ulus-tur tabun jayun ökid qamtı nayaduyad, sain çeçeg-  
-üid-i tegüged burqan-i takin büküi üjebei.  
tere biraman anu tere ökid-i qamiya odbasu, qoına-aça inu dayaju üjebesü,  
nigen üçügen usun-dur küriksen-dür, tedeger qamuy ökid yutul-ıyan  
tailju usun-i getülbei. teden-ü datora nigen ökin yutul-ıyan ülü tailun  
20 yutul-tai getülbei. basa çınayşı odun atala, nigen mören-dür küriksen-dür,  
busu qamuy ökid debel-ıyen tailju usun-i getülbesü uridu tere ökin  
debel-ıyen ülü tailun getülbei. tegün-eçe çınayşı nigen modun-u oi-dur  
küriksen-dür, busud ökid modun degere abarıju çeçeg abubai. uridu tere  
ökin köşüre-eçe çeçeg tegüşü busud-aça ülemşü olbai.  
25 tedüi tere biraman tere ökin-ü dergede oduyad ein ögülerün: 'ai ökin

<sup>4</sup> şinjilebesü, 'even when I investigated it'.

<sup>5</sup> yabuysan-u darui, 'as soon as he had travelled on'.

## Selection IX.

\* Xyl. Üliger-ün dalaı, fol. 103r21 to 105v28.

<sup>1</sup> Gegen-e İlayıysan, 'having surpassed (all others) in splendor' is the qayan's name.

<sup>2</sup> üge-yin ulam-aça duraduyad, during the course of the conversation.

<sup>3</sup> çına-aça nigen seşig asayqu bülüge, 'there was the asking of a doubt from you', i.e., there was something I wanted to ask you about.

- čima-ača nigen sešig asayqu bülüge<sup>3</sup>. čī saitur qariyu ögülegdeküi' kemen ögülegsen-dür, ökin ögülerün: 'čimadur yambar sešig bui ele bögesü asayuydaqui' kemen ögülegsen-dür, biraman ögülerün: 'ai ökin ta usun getülküi-dür busu ökid yutul-ıyan tailju getülbesü, čī || yayčayar yutul-
- 30 -tai getülküi šiltayan činu yayun bui?' ökin ögülerün: 'ai biraman, činu tere sešig yeke yayqamšiy busu bolai. ai biraman bi qayurai yayar-tur yabuqui čay-tur nidiün-ıyer üjeju ürgüsü ba, čilayun ba, toyoşqa ba, teimü mayu-yi üjeju jailaju yabuqu bülüge. ker-be usun datora ürgüsü ba, moyai ba, qoor-tu qoroqai bui ele bögesü ülü üjen gičkibesü<sup>4</sup>, köl-dür
- 35 qoor-tu bolumui<sup>5</sup> kemen sedkiju, yutul-ıyan ese tailuysan tere bülüge'. biraman ögülerün: 'busud ökin debel-ıyen šiuyju usun-ača getülbesü. čī yayčayar debel-ıyen ülü šiyun getülkü yayun bui?' kemen asaybasu, ökin ögülerün: 'ökin kümün-ü beye-dür<sup>6</sup> sain mayu belge olan bükü-yin tula, debel-ıyen šiuyju orobasu, busud kümün sain belge-yi üjebesü
- 40 yayun ber ülü ögülemü; mayu belge-yi üjebesü elegelekü-yin tulada, minu debel-ıyen ese šiuyysan tere bülüge'. biraman ögülerün: 'tein ber bögesü busu ökid modun degere abariju čečeg tegün atala, čī yayčayar modun-dür ülü abariqu šiltayan yayun bui?' kemen asaybasu, ökin ögülerün: 'ker-be modun degere abaribas,
- 45 modun-u gešigün quyuraju köşür-e unabasu, beyen-dür qoor bolqu-yin tula, modun-dür ese abariysan minu tere bülüge'. tere ökin-ü ečige anu Gegegen-e İlayuyči qayan-u degü bülüge. tere qayan-u degü inu urida nigen gem kigsen-dür, tere ulus-ača üldegdeju ende ireged, Lamčam-ma ökin abču törögsen köbegün bui ajuyu.
- 50 tere biraman ökin-dür ögülerün: 'ai ökin čī maši šiluyun uqayatu bögetele čimadur ečige eke buyu?' kemen asaybasu, || ökin ögülerün: 'ečige eke bui' kemegsen-dür, biraman ögülerün: 'tein ber bögesü bi čimaluya qamtu činu ger-tür odsuyai' kemen qanilaju oduyad, qayalya-dür kürügsen-dür, ökin gertegen oroyad ečige eke-degen ögülerün:
- 55 'biden-ü qayalya-dür nigen biraman ireged, čimadur jolyasu' kemen sayun amui'. ečige inu yadan-a yarču tanilduyad esen mendü-yügen asayulčayad, biraman ögülerün: 'Saiki ökin činukei buyu?' kemen asaybasu, 'minu ökin bui' kemen ögülegsen-dür, biraman ögülerün: 'teimü bögesü kümün yuyuyssan buyu?' kemen asaybasu, 'yuyuyssan
- 60 ügei bülüge' kemen ögülebei. biraman ögülerün: 'teimü bögesü Širavast balyasun-daki Görügesün neretü tüšimel-i čī tanimuu?' kemen asaybasu, tere kümün ögülerün: 'bide qoyar uruy bülüge' kemen ögülegsen-dür, biraman ögülerün: 'tere tüšimel-dür doloyan köbegün bülüge. tegün-ü datora odqan köbegün inu yooa üjesküleng-tü buyu. tegün-dür činu
- 65 ökin-i yuyubasu ögümü<sup>8</sup>? tere kümün ögülerün: 'tere tüšimel yeke sain ijayur-tu bülüge. ker-be ökin-i minu yuyuyqu bögesu, činu üge-ber ögsügei' kemen ögülegsen-dür, tere biraman qariju ireged šiltayan učir

<sup>4</sup> ülü üjen kičkibesü, 'if one does not see the ... and steps on (them)'.

<sup>5</sup> köl-dür qoor-tu bolumui, it is hard on the feet.

<sup>6</sup> ökin kümün-ü beye-dür, 'because a girl-person's body has ...'.

<sup>7</sup> čimadur jolyasu, he would (like to) visit you.

<sup>8</sup> ögümü, interrogative form.

bügüde-yi delgerengküi-e tere Görügesün neretü tüşimel-dür ögüleksen-dür, tedüi tere tüşimel beri-yügen abqu morin terge terigüten-i beledüged, 70 öber-iyen nököd selte bügüdeger, Şiri-Tigta neretü ulus qamiya büküi tende odbai.

tere ulus-tur oiratuyusan-dur, 'nigen kümün-i urid ilegeye' kemen sedkiñü, tere kümün-i ein jakirun: 'ai kümün či urid oduyad, ökin-ü eçige eke-dür || 'bide bügüdeger aisui'<sup>9</sup> kemen sonosqaydaqui'; tere kümün 75 kürüged sonosqayuluyusan-dur, tedüi tere kümün<sup>10</sup> ayui yeke qorim beledüged ökin-iyen bayulyaçu ögsügei kemen jabdubai.

tedüi darui deger-e bügüdeger kürcü ireged, činayşi inayşi qorimlaldıñu ökin-i inu bayulyaçu abçu ireküi-dür, tere ökin-ü eke anu olan kümün-ü dотора ökin-iyen ein suryaran: 'ai ökin minu či ene edür-eçe qoinayşida 80 nasu turqaru sain degel emüsüged, sain amtatu idegen idegdeküi; edür büri tasural ügei tolin-dur-ıyan üjegdeküi' kemen suryaysan-dur, ökin ber 'tein kisügei' kemen ögüleksen-dür, qadum eçige eke inu tayalan ein sedkirün: 'kümün nigen nasun degere jobalang jıryalang ber mönyke busu bögetele<sup>11</sup>, nasun turqaru sain debel sain idegen qamiya-aça oldamui? 85 ürgüljide tolin-dur üjebesü ber kereg inu yayun<sup>12</sup>?' kemen sedkibeı. tedüi esergü tesergü dailaldun qorimlayad targabai.

tedüi tere bügüde mör-tür oroñu qariñu ireküi-dür jayura nigen sain serigün baişing bui añuy<sup>13</sup>. urida qadum eçige inu tere baişing-dur kürüged yarıqan sayun añuy. şini beri inu qoina-aça ireged, qadum 90 eçige-degen ein öçirün: 'ene baişing-dur sayuñu üli bolumu<sup>14</sup>. ödter böged yadana ögede bolun soyorga' kemen öçibesü. tedüi beri-yügen üge-ber yadana yarbai. nigen kedün kümün yadana üli yarun sayun büküi-dür qorumqan jayura morin üker baişing-un bayanas-i şirgü-geksen-dür baişing unayad, dотора sayuyusan kümün anu ükübei. qadum 95 eçige anu ein sedkirün: 'namayı ber jobalang-un aman-aça ene beri minu yaryabai' kemen sedkiñü, || beri-yügen ülemji asaran qairalabai. basa tendeçe yabutala, usun ebesün tegüsügessen nigen yool-dur sayun atala, beri inu qoina-aça kürcü ireged, 'ene yool-dur sayuñu üli bolumu. ödter-e jögegdeküi' kemen ögülebesü, beri-yügen üge-ber nigen eteged 100 jögeñü sayun atala, yeke türgen qura oroyad, yool düğüreng yeke üyer boluyusan-dur, qadum eçige inu ein sedkirün: 'ene beri minu namayı qoyar üküleng-eçe tonilyabai' kemen sedkibeı.

<sup>9</sup> *aisui*, archaic durative form in *-u(i)*, 'we are approaching'.

<sup>10</sup> *kümün* = *eçige*.

<sup>11</sup> *kümün nigen* . . . *busu bögetele*, 'Although a man is not eternally in (either) sorrow or rejoicing during his lifetime', i.e., everyone has his ups and downs.

<sup>12</sup> *kereg inu yayun?* Of what use is it to . . . ?

<sup>13</sup> *nigen* . . . *baişing bui añuy*, lit. 'there existed a house', freely, 'they came upon a house'.

<sup>14</sup> *ene baişing-dur sayuñu üli bolumu*, 'this house is not to be sat in' (lit. do not be one sitting in this house').

<sup>15</sup> *nigen edür dayustala*, until a day had passed.

basa tendeče yabuyad yajar-tur-ıyan kürčü ireged sača, qamuy uruy  
 tariy bögüdeger nigen edür dayustala<sup>15</sup> qorım kişü nayadun bayasbai.  
 105 jočid-i tarqaysan-u qoina beriyed-ıyen quriyajı ireged, ein ögülerün:  
 'edüge bi ötelfü üiles jakırču ülü čidamui. ed tavar üile bögüde-yügen  
 tan-dur qadayalayulun ögsügei. tülkigür onisun-i ken qadayalamu?'  
 kemen asaybasu, jıryıyan beri inu 'bide qadayalaju ülü čidam' kemen  
 öčıgsen-dür, odqan beri inu 'bi qadayalaju čidamui' kemen öčıbesü,  
 110 tedüi tere ger-ün ejen onisun tülkigür bögüde-yi tegün-dur ögbei; üiles-i  
 jakırayal(a)ıyulbai. tere beri inu manayar büri erte bosuyad, qarşı  
 baişing-i arçıyad, usun ösürčü tendeče eldeb idegen-i beledüged, urida  
 qadam ečıge eke-degen ögüged, tegün-ü qoina yeke baya-dur jergeber  
 ögüged, tegün-u qoina boyol şıbegčın-dür ögüged üiles-i jakıruyad, tende  
 115 ber öber-ıyen ideşüküi.

The above text represents about one-fourth of the story.

## B. The Mongolian Script

### *Mongolian Numerals.*

Mongolian blockprints (xylographs) rarely use the Mongolian numerals. Instead, the numbers are fully written out in words, whether in the body of the text, or in the pagination at the left side, hence, *jayun döčin qoyar* "142". Many Peking blockprints also bear the numbers in Chinese figures.

When Mongolian numerals occur in a sentence in vertical script, as in a letter or a manuscript, they are given from left to right, and stand upright as in the list that follows. However, for typographical reasons, in modern books and on the Mongolian typewriter, the Mongolian numerals are turned 90° so that they will not protrude beyond the rest of the line.

The Mongolian figures are written from left to right, as Arabic figures:

1	2	3	4	5	6	7	8	9	0
᠑	᠒	᠓	᠔	᠕	᠖	᠗	᠘	᠑	᠐

### *Mongolian Script.*

The Mongolian script is written vertically, and read from top to bottom, the lines proceeding from left to right. Words written in the native script resemble a series of notches broken by loops and strokes. There are no capital letters or punctuation marks such as our question mark or quotation mark—only a mark denoting the end of a clause




and the end of a paragraph, and even these are often negligently employed.

Manuscripts, xylographs (wood-block prints) and printed books may use the Mongolian figures for numbers, but more often they will spell out the number in words, as *ᠵᠠᠷᠤᠨ ᠳᠥᠴᠢᠨ ᠭᠣᠶᠠᠷ*, 142. Most modern books are paginated with Arabic numbers.

The basic (or medial) form of the letters should be learned first. It then becomes clear that the initial and final forms are slight variants with hooks and flourishes.





The fact cannot be disguised that the script is ambiguous. The vowels *a/e*, *o/u*, *ö/ü* and the consonants *k/g*, *q/γ*, *t/d* are not clearly differen-




tiated in all positions. Consequently, a word like  can be read *urtu*, long, or *ordu*, palace, depending on the context. There is no ambiguity from the Mongol's point of view, as the context makes it clear, just as English *read* (present) and *read* (past) are not confused.





After the student has seen some familiar words in the native script, such as *nigen*, *qayan*, *tere*, *köbegün*, he will begin to remember word-pictures. Common endings such as *-dur*, *-gsen*, *-iyen*, *-bai*, soon become second nature, and the only problem is to decide about *o/u*, *t/d*, etc.


The basic (medial) forms should be thoroughly memorized, and the remaining remarks about individual variations in letters should be carefully studied. Then the student may begin a story in Mongolian script, referring to the transcription as necessary. Acquisition of fluency is then merely a matter of reading additional texts. It is true that there are editions of modern dialect texts in European phonetic script by European philologists, and for the use of Mongols on Russian territory new Cyrillic alphabets have been created. But for all work in Mongolian classical literature, and for use of dictionaries, its mastery remains a *sine qua non*.



## I. Vowels.

Words beginning with a vowel may not do so unaided, but require a prefixed  (like the Arabic *alif*, or the Hebrew *aleph*). The vowel *e* is not written initially, and only the *alif* indicates its presence (giving the appearance that initial *e* requires no *alif*). The mid vowels *ö* and *ü* require the stroke of the *i*  added under the , to form . When *ö/ü* are not the first letter or in the first syllable of a word, this stroke is omitted, as vowel harmony shows whether *o/u* or *ö/ü* is to be read.

*Final forms.* After a consonant, final *-a/-e* extends the hook  with a stroke to , or may use a flourish in the opposite direction, thus, .


Final *i* rounds off the form  to . Final *o/u*, *ö/ü* bring the stroke of  around to .


*Diphthongs.* A diphthong in which *i* is always the second element, as in a word like *sain*, good, may be written in two ways, *saain* (sa'in), or *saiin* (sayin) . The latter graph is found in all xylographs and ancient manuscripts, the former prevails in more recent manuscripts. These words may be transcribed either as *sain* or *sayin*, *teimü* or *teyimü* etc. Other combinations of two or more vowels are not diphthongs and are written in a normal manner: *keüken*, child; *taulai*, hare; *γooa*, beautiful; *činua-yi*, wolf (acc.), etc.




Note that the diphthongs *oi*, *ui*, and *üi* coincide in . Do not confuse this with , which is *ö/ü*.

## II. Consonants.

*n.* The point of *n* is often omitted, especially when it occurs after a vowel. The point often stands one stroke farther down, as it is added afterwards, like dotting an *i*. Final *n* is lengthened, cf. *a*.




*q/γ.* The round stroke of  becomes medially a doubled hook. Analyse





the word  *aqqa*, elder brother: 1. initial *alif* 2. vowel *a* 3. double hook of *q* 4. final *-a*, extended. Medially, the points of *γ* are often omitted, or stand one stroke removed.

*b.* *b*  will not be confused with (final) *o/u*, as *b* occurs after a vowel, and *o/u* after a consonant. Final *b* has the form . The syllable *bo/bu* has the ligature .



In foreign words, the unvoiced *p* is indicated by adding a hook.

*s/š.* The addition of two points makes *s* to *š*. When *i* follows, *s* is always read *š*. At the end of a word another *s* occurs, especially in the xylographs, in the shape of a short final *n*. Cf. table p. 72.





*t/d.* Initially, the form is . Medially, the forms  and  occur. The last given looks like *on*, but occurs only finally and before consonants.

 *galayun* but  *sayuyad*  *tende*  *erdeni*

Since *l* has a final upward stroke and *m* a downward stroke, the combi-

nation *-ml-* must be written with a ligature, as in . The final form of *-m* is .

*y/j*. Since *j* does not occur in Uighur, there was no letter for it in the old alphabet. Initially it was written with *y* and medially with *č*. About 1700 a variant of the latter character was introduced for medial *j*, and in manuscripts from the 19th century initial *y* is distinguished from *j* by an upward tilt of the end of the stroke. This latter form is not found in the table p. 60, which only registers the letters found in the xylographs.

*k/g*. Following vowels are combined into the stroke. *ke/ge* is , *ki* is , *ko/go* (*ku/gu*) is , etc. The combination *ng* is simply *n + g*. Final *k/g* is a somewhat elongated .

 *kōbegün*  *bilig*

*v*. Easily confused with *y* and in many xylographs indistinguishable from it.

*h*. Only in foreign words. When initial, it requires a supporting *alif*.

Besides the normal alphabet there is a complete set of letters, distinguished by various diacritics, for the transcription of Tibetan and Sanskrit Buddhist terms, the so-called galik-letters, which were invented about the beginning of the 14th century. The letters *p*, *k* and *h* of the table p. 60 have been taken over from the galik-series. In manuscripts from South Mongolia Manchu-letters may also be met with.

### Orthographical Conventions

Foreign words and names may violate all of the above practices, as well as beginning with several consonants, and ending in consonants which do not generally end words, and so on.

The double *oo* in words like *yool*, *goor* and *door* is a mere conventional graph in certain words. So is the frequent doubling of a final round vowel, as in *buu*, not, and *degüü*, younger brother. Words which appear to contain diphthongs have generally lost an intervocalic *y/g*. This is especially frequent in words containing another *y/g* or *q/k*, e. g. *keüken*, *auya*. The emphatic final *-ja* is written *-i-a*.

When medial *d* and *g* must be shown unambiguously, they are written doubled, as in the word *qudduy*, well, which would otherwise be identical with *qutuy*, holy. The example most frequently met will be the forms of the verb *ög-*, to give, written always with two *g*'s before suffixes beginning with a vowel, as *öggügsen*, given. It would otherwise be indistinguishable from *ükü-*, to die, in forms like *ükügsen*, dead.

Some manuscripts and xylographs distinguish between *-tur* (with the letter for initial *t/d*) and *-dur* (with the medial *t/d*) in the dative-locative suffix.

A few Turkish loanwords have been taken over in their Uighur garb, such as *tngri* = *tengri*, *jrly* = *jarliy*, *kkir* = *kir*.

Some scribes incline, in certain suffixes, to write only one of a front / back pair, the reader supplying the proper pronunciation instinctively, such as *aga-yügen* (for *aga-yuyan*), *eke-luya* (for *eke-lüge*) or *čecэг-nuyud* (for *čecэг-nügüd*).

### The Mongolian Alphabet<sup>1</sup>

Number	Transcription	Characters		
		Initial	Medial	Final
1	a	ᠠ	ᠡ	ᠢ ᠣ
2	e	ᠡ	ᠢ	ᠣ ᠤ
3	i	ᠢ	ᠣ	ᠤ
4	o u	ᠣ	ᠣ	ᠤ
5	ö ü	ᠣ	ᠣ ᠣ	ᠤ
6	n	ᠨ	ᠨ ᠨ	ᠢ
7	ng		ᠨ	ᠨ
8	q	ᠬ	ᠬ	ᠢ
9	γ	ᠬ	ᠬ ᠬ	ᠨ ᠢ
10	b	ᠪ	ᠪ	ᠨ
11	p	ᠪ	ᠪ	
12	s	ᠰ	ᠰ	ᠰ ᠢ
13	š	ᠰ	ᠰ	ᠰ
14	t d	ᠲ	ᠲ ᠲ	ᠲ
15	l	ᠯ	ᠯ	ᠯ
16	m	ᠮ	ᠮ	ᠮ
17	č	ᠴ	ᠴ	
18	ʃ	ᠳ	ᠳ	
19	y	ᠳ	ᠳ	ᠣ
20	k g	ᠬ	ᠬ	ᠨ
21	k	ᠬ	ᠬ	
22	r	ᠷ	ᠷ	ᠣ
23	v	ᠷ	ᠷ	
24	h	ᠬ	ᠬ	

<sup>1</sup> From N. Poppe, *Grammar of Written Mongolian*, Wiesbaden 1954, p. 17.



[illegible]

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[illegible]

## Transcription

### X. "The Wise Young Brahman"\*

erte urida Kabalık balyasan-dur biraman-u qamuy uqayan-u jüil-dür mergen boluysan Sain Töröl-tü kemekü || nigen biraman bülüge. tere biraman-dur Sedkil-dur Tayalaqu neretü nigen qatuytai bülüge. tere goyar-||-aça nigen köbegün töröjüki. tere köbegün inu üçügüken-eçe gegen oyutu yekes-ün yabudal-iyar yabuyçi<sup>1</sup> || nigen bolbai. tende eke inu 'aya ene köbegün töröged saça yekes-ün yabudal-iyar yabuyçi gegen oyutu || bükü-yin tula, mayad nigen jayaya-tu bui-ja' kemejü, Geigsen kemen nere öggüged, 'ai ene köbegün-||-dür qamuy uqayan-u jüil-i suryasuyai' kemejü büriin, eçi eke goyar ber suryaysan-dur, dörbel || ügei medeküi nigen<sup>2</sup> bolbai. tere köbegün inu doloyan jıl boluysan-dur, biraman-u uqayan-u jüil-dür || mergen boluysan erdem-üd inu qamuy bügüdeger-tür sonostaysan-a, tere çay-tur Kabalık balyasan-dakin uqayan-u || jüil-dür mergen boluysan qamuy biraman çiyulju uqayan-u jüil-dür temeçegsen-dür, biraman-u Geigsen köbegün || maši yeke ülemji boluysan-dur, tedeger biraman ögülerün, 'ai köbegün a nasun çinu eimü jalayu || bögetele, uqayan-u jüil-dür ene metü mergen boluysan ker buyu' kemen asaybasu, köbegün ögülerün || 'toyoluysan burqan ber bayši minu bui. boydas-un nom ber ibegeçi minu bui. bursang quvaray-ud ber || uduridduyçi minu bui. yurban erdenis-ün adistid kigsen-ü kücü-ber üile üres-tür ünemşigsen-ü tula<sup>3</sup>, seşi ügei erte şiltayan-u köröngge saçaysan-dur, üre ülü qomsadqu buyan-i kiçi yegsen bui<sup>4</sup>. nasun || minu jalayu bolbasu, uqayan-u jüil-dür mergen boluysan-u uçir teimü bui'.

\* From I. J. Schmidt: *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, p. 16.

<sup>1</sup> *gegen oyutu . . . yabuyçi*, 'he was one who went in the ways of the great ones of illuminated insight'.

<sup>2</sup> *dörbel ügei medeküi nigen*, 'one knowing no obstacle (to attain Nirvana)'.

<sup>3</sup> *yurban erdenis-un . . . ünemşigsen-ü tula*, 'because I have become aware of the consequences of action through the power of the three jewels blessing'.

<sup>4</sup> *seşi ügei . . . kiçi yegsen bui*, 'when, free from doubt, I sowed the seed of original cause, I attained virtue of no small consequence'.

\* \* \*

Persons who begin reading in Mongolian script at lesson 8 should first read plates II, III and IV. If you begin now with Plate I (Selection X), there are forms there which are not known by lesson 8.





## Selection XI „The Hungry Tigress“<sup>1</sup>

<sup>14</sup> For transcription see lessons 8, 9 and 10.







[illegible]









[illegible]



## IV. Glossary

### Mongolian-English Glossary

The glossary is intended to be complete for all words cited in the lessons and reading selections. The entries are mostly arranged to show common elements or derivative stems, where this does not unduly violate the alphabetical order. Verbs are entered under the stem form (*bol-*), but some common derived forms (*kemen*, *bögesü*) have also been entered. The more obvious loan-words are marked with the language of derivation. The plurals of many common words are entered.

The vocabularies of Lessons 1—10 contain about 500 words, and the reading selections, another 500. This glossary may also serve to read the selections in K. Grønbech, *Mongolske Tekster i Originalskrift*<sup>1</sup>, Copenhagen, 1945.

The order of letters in the glossary is as follows: *a, b, c, e, γ, i, j/y, k/g, l, m, n, q, r, s, š, t/d, o/u, ö/ü*. This arrangement makes it possible to locate a word met either in transcription or in the original script by looking in only one place. While preserving the essential order of European alphabets, it also prepares the student to use Mongolian dictionaries.

Minor variations in spelling, as *a/i*, *a/u*, etc., are seldom given an additional listing in the glossary. The complete range of meanings for a word is not always given, but the definitions are restricted to those suitable to the stories.

#### A

<i>a</i> voc. part., Oh!, Ah! (see § 44d)	<i>abulča-</i> to take (with one another); to fight (one another)
<i>a-</i> to be	<i>abura-</i> to save, rescue, protect
<i>ab-</i> to take, to buy, to take in marriage	<i>abural</i> protection
<i>abču ire-</i> to bring	<i>ači</i> good deed; benefaction
<i>abači-</i> to take, take away; conduct	<i>ači tusa</i> reward
<i>abayai</i> a form of address to one's elders; sire	<i>ačila-</i> to show mercy; to reward
<i>abari-</i> to mount, climb up	<i>ačitu</i> possessing virtue; charitabel
<i>abčira-</i> to bring, fetch	<i>ayali</i> custom; character; habit
<i>abiyas</i> inclination, habit, nature	<i>ayaši</i> movement; form; conduct
<i>abqayul-</i> to have take	<i>ayta</i> gelding
<i>abdara/n</i> , <i>abdura/n</i> box, container	<i>ayui</i> very, great, vast
	<i>ayul-</i> to place, put, arrange
	<i>ayula/n</i> mountain

<sup>1</sup> Specifically, these are the frame story, story 1 (the tale of the rich man's son) and story 8 (the tale of the painter and the joiner) from the Tales of Siddhi Kūr (the *Vetālapañcaviṃśatikā*), Chapter 34 (the tale of the good and the bad prince) from the *üliger-ün dalaï* (The Sea of Stories), and pp. 62—70 of I. J. Schmidt's edition of Sayang Sečen's Chronicle.

*ayulja-* to meet; to visit  
*ayuljar* meeting; corner, end  
*ayur* air; spirit; force  
*ayurla-* be angry  
*ayurasun* things, goods  
*ayurasutu* having possessions, rich  
*ai* voc. part., Oh!, Ah! (see § 44d)  
*aia* (*aya*) voc. part., Oh!, Ah! (see § 44d)  
*ail* camp; neighbourhood  
*ailadqa-* to report; to say (to a superior)  
*aisu-* to approach  
*ajai*, *aji* = *ajuyu*  
*ajuyu* was (see § 49a)  
*ala-* to kill  
*alaldu-* to fight (one another)  
*alay* variegated, of various colors  
*alayul-* to have kill  
*alba**n* tax, tribute; duty, obligatory service  
*albatu* subject, slave  
*alyur* slow, quiet, careful  
*ali* what, where  
*ali* ... *ali* either ... or  
*ali ba* every, any  
*ali büri* anyone, no one  
*ali ken* anyone, who, he who  
*ali yayun* anything  
*alin* who, which (of several)  
*aliya* prank, jest  
*aliyala-* to joke, play pranks  
*aljıya-* to be tired  
*alqu* step, pace  
*alda-* to drop; lose; sin, lack, fail to attain  
*aman alda-* to promise  
*alta**n* gold  
*aldayul-* to abandon, flee; to make sin  
*aldar* glory, fame, honour  
*aldarşı-* to become famous  
*aldartan said* (pl.) famous persons, celebrities  
*aldara-* to leave, abandon, become detached  
*aluqa* hammer  
*alurqai* slope, bending  
*alus* (postposed), across, through  
*ama**n* 1. mouth, lips, opening  
           2. family, household  
*amaray* friend; dear, well-loved

*amaragla-* to love passionately  
*amiri* (Skt.) mango  
*ami**n* spirit, breath, life  
*amitu* one possessing life, a being  
*amitan* (pl.) living beings  
*amidura-* to live; to come to oneself  
*amta**n* taste, good taste  
*amu-* to be peaceful, happy; to rest  
*amuyul-* to calm, pacify, make happy  
*amuyulang* peace, happiness, calm  
*amui* see *a-*  
*amur* peace, happiness, fortune  
*amurqan* quite peaceful  
*amurči-* to rest; to live in peace  
*amurčiyul-* to pacify, calm  
*anggir* 1. orange, yellow  
           2. duck-like bird  
*angqa**n* beginning, first  
*angqaduyar* the first  
*anu* nom. part., indicates preceding word is subject; his; see § 10  
*aga* elder brother  
*araki* wine, brandy  
*arakitu* drunk  
*arasu**n* skin, leather, hide  
*arad* people, nation  
*arbai* barley, oats  
*arban* ten  
*arbičiyul-* to increase, grow  
*arbid-* to be increased, enlarged  
*arbidqa-* to increase, enlarge (tr.)  
*arči-* to clean  
*arya* means; art, craft, plan; trick  
*aryala-* to scheme, employ cunning  
*aryada-* to ensnare, trap, ambush  
*aryatu* crafty, artful  
*aryamji* cord, rope  
*aryul* slow, gentle, peaceful  
*ariyun* pure, clean, sacred  
*ariki* = *araki*  
*arilya-* to clean, cleanse, cure; to vanquish (fear)  
*arsalan* lion  
*aru* back, spine, behind, north  
*arši* (Skt.) a Rishi, a saint  
*asay**u-* to ask, inquire  
*asayul* question  
*asayulča-* to ask (one another)  
*asara-* to have pity on, to commiserate; to bring up

*asqa-* to empty, pour out  
*asuru* very, extremely, more  
*ašiyla-* to use, make use of  
*ašida* always; constant, eternal  
*ataya|n* envy, jealousy  
*atayatu* envious, jealous; evil minded  
*atala* about to  
*adali* (postposed) equal, like, similar  
*adistid* (Skt.) blessing, providence  
*aduyu|n* herd (esp. of horses)  
*aduyula-* to watch herd  
*aduyusu|n* cattle, stock  
*aturiyul-* to wrinkle, pucker, frown  
*auya* strength, might  
*aya* (*aia*) voc. part., Oh!, Ah! (see § 44d)  
*ayay-qa takimlig* (Uig.) a rank of priest, gelung  
*ayaya* bowl, cup  
*ayu-* to fear, dread  
*ayul* fright, fear

## B

*ba* and, also; we  
*baya* small; young  
*bayačud* (pl.) children  
*baya saya* trifle; little by little  
*bayana* column; support  
*bayatur* hero (cf. Russ. богатырь); brave, courageous  
*bayča* package, bundle  
*bayši* (Chin.?) teacher, scholar  
*baytaya-* to contain, hold  
*bayu-* to descend, get down; to sit down  
*bayulya-* to have descend, lower; to decree; to marry off  
*bai-* to be, exist; to wait, dwell, stand  
*baiyul-* to place, set, build, erect, establish  
*bailya-* to stop (tr.), discontinue  
*baina|m* is; being (durative of *bai-*)  
*baiday* what customarily is; usual  
*baidal* state, manner, form  
*baising* (Chin.) building, house, room  
*baŋaya-* to arrange, prepare  
*balyasu|n* (pl. *balyad*) city, town, village  
*bara-* to finish, conclude, consume

*barayda-* to be finished, come to an end  
*baraydaši igei* inexhaustible, endless  
*baraya* merchandise; something in the distance; reality  
*barayada-* to visit, have an audience  
*barayun* right  
*bari-* to take, seize, catch, keep  
*bariyul-* to have take; to catch  
*barildu-* to hold one another, wrestle, fight  
*barkira-* to cry, shout  
*bars, baras* tiger  
*basa* then, still, also  
*basa ču (kü)* again, once more  
*basu* things, goods, riches  
*badara-* to blaze, flame  
*badarayul-* to inflame, ignite; to increase  
*batu* hard, firm, honest  
*bayan* rich  
*bayar* joy, happiness  
*bayar üiles* gifts  
*bayarla-* to rejoice, be happy  
*bayas-* to be happy, rejoice  
*bayasqulang* joy, delight, rejoicing  
*bayasulča-* to rejoice (with one another)  
*bekile-* to strengthen  
*belčir* confluence of rivers  
*beleg* (pl. -iid) gift, present  
*beled-* to prepare, set up  
*belge* (pl. -s) sign, mark  
*belkegüsü|n* waist  
*ber* nom. part., indicates preceding word is subject; makes pronouns indefinite; see § 10  
*bere* mile  
*beri* (pl. *beriyed*) daughter-in-law, (pl.) engaged couple  
*berke* difficult; heavy  
*beder* marks, figures, designs  
*beye* self, body, nature  
*beye minu* I  
*bi* I (see § 35)  
*biči-* to write  
*bičig* writing, letter, composition, book  
*bičün* monkey  
*bičiqan* little, little bit  
*bilig* knowledge





*čay* time, season  
*tere čay-tur* at this time, then, thereupon  
*čayan* white  
*čayayčün* white (fem.)  
*čayana* farther away; behind  
*čaylaši ügei* infinite; peerless  
*čai* (Chin.) tea  
*čai-* to grow light; to bleach, whiten  
*čambudvib* (Skt.) world; Indian continent  
*čang* cymbals  
*čandali* (Skt.) half-caste, low-caste person  
*čandan|a* (Skt.) sandalwood  
*čagulai* (sea) gull  
*časuln* snow  
*čadig* genealogy  
*čeberle-* to clean  
*čečeg* flower  
*čečeglig* garden  
*čengge-* to amuse oneself  
*čengeldü-* to amuse oneself (with others)  
*čerig* (čirig) army; soldier; war  
*čes* bronze, brass  
*či* thou, you (2nd. p. sg.) (see § 35)  
*či* = *ču*  
*čib|bü-* to plunge, submerge, sink  
*čičuya* whip  
*čiytaya|n* gag; cord, string, rope  
*čiytaya|a-* to tie up, to gag  
*čiyul|a-* to gather (intr.)  
*čike* right, straight, truthful  
*čiglen* direct  
*čilayuln* (pl. -d) stone  
*čima-* oblique of *či*, thou, you  
*čime-* to adorn, beautify  
*čimeg* ornaments; attire  
*čimege|n* cry, sound, report  
*čina-* to cook (tr.), prepare (food)  
*činadu* on that side; foreign  
*činayši* over there; further, behind  
*činggis qayan* Genghis Khan (see Intro.)  
*čindamani* (Skt.) a magical gem  
*činua* (pl. *činus*) wolf  
*čirai* face  
*čirig* (čirig) army; soldier; war  
*čirigle-* to wage war  
*čisu|n* blood  
*čida-* to be able; can

*čidqu-* pour  
*čoy* blaze, splendor, glory  
*ču* (emphatic part.) also, indeed  
*čuburi-* to run, flow (uninterruptedly)  
*čoyčala-* to pile up, to construct  
*čuyla-* to gather, assemble (intr.)  
*čuylayul-* to collect, assemble (tr.)  
*čoyol-* to make an opening, pierce  
*čoki-* to strike, beat, hammer  
*čugay* rare, precious  
*čugul* narrow  
*čugum* exactly, actually, quite  
*čöb* a bit; remainder  
*čöble-* to pick up grain  
*čügege-* to chase away  
*čögen* few, little  
*čögeken* some few  
*čögeresün* see *kögesün*  
*čüle-* to banish, exile  
*čölme-* to steal, rustle  
*čöm* all, completely

## D see T

## E

*eber* horn  
*ebesül|n* (pl. -d) grass; plants  
*ebed-* to fall sick, feel bad  
*ebe(d)či|n* sickness  
*ebde-* to destroy, ruin  
*ebdere-* to perish, ruin  
*ebüge|n* old man; grandfather  
*ebül* winter  
*ebür* breast, chest  
*eče-* to grow thin, emaciate  
*eči-* to go  
*ečige* father  
*ečige eke* parents  
*ečüs* end, goal  
*eimü* so, such, such a one  
*ein* so, such, thus, in this manner  
*ejen* (pl. *ejed*) ruler, master, lord  
*eke* (pl. -s) mother  
*ekener* married woman  
*egere-* to entreat, beg  
*egešig* voice, sound, song  
*eki|n* beginning, source  
*egüd-* to construct, make, manufacture  
*arya egüd-* to find a way out  
*egüle|n* cloud  
*egületü* cloudy

*egün-* oblique form of *ene*  
*egür-* carry on one's back  
*egüri* long  
*egüs-* to begin  
*egüske-* to begin; to produce, make  
*egüde|n* door, entry  
*elçi* (pl. -s, -d) envoy, ambassador  
*ele* affirmative particle  
*ele bögesü* if, whatever it be  
*eleğle-* to ridicule  
*elige|n* liver, stomach, insides  
*eljige|n* ass, donkey  
*eldeb* all sorts, different, diverse  
*em* medicine, remedy, drug  
*emçi* doctor, physician  
*eme* (pl. -s) woman, wife  
*emege|n* old woman, grandmother  
*emegel* saddle  
*emiye-* to be afraid  
*emkü* morsel, mouthful  
*emüne* before, the place in front of one  
*emüne jüg* south  
*emüs-* to dress oneself  
*emüske-* to dress (trans.), to clothe  
*ene* this  
*enel-* to grieve, sorrow  
*enedkeg* India  
*eng* area, space; strengthening particle: the very-, the all-  
*engke* peace, quiet, well-being  
*enggüre* dear, favorite, pet (name)  
*ende* here  
*endeçe* hence, thereupon  
*endeki* the one here (Ger. hiesige)  
*ere* (pl. -s) man, husband  
*eregün* chin  
*eri-* to seek; ask, request  
*erike|n* rosary; chain (of pearls)  
*erildü-* to seek, ask (together); to take counsel  
*eriyen* varicoloured; motley; adorned  
*erke* power, might  
*erketen* powerful; the senses; the zodiac  
*ergi-* to turn, circle  
*ergiçegül-* to have turned; to think  
*ergigü* addled, crazy  
*erkim* supreme, chief, outstanding  
*erkim aqa* good sir!  
*ergü-* to render, present (to a superior)  
*ermeg* barren mare

*ersü* neuter  
*erte* early, former, ancient  
*erte urida* once upon a time  
*erdem* talent, merit, virtue, wisdom  
*erdeni* (Skt., pl. -s) jewel, treasure  
*erü-* to dig  
*ese* no, not (preposed)  
*ese bögesü* if it be not so, otherwise, or else, *n'est-ce pas?*  
*esen* safe, well, healthy, prosperous  
*esergü* opposite, against  
*esergü tesergü* to and fro, hither and yon  
*esrua* (Sogd.) Brahma  
*ed* (Uig.) things, wares, possessions  
*ed tavar* goods, wealth, fortune  
*ede-* pl. stem of *ene*  
*edege-* recover, heal (intr.)  
*edegege-* heal, restore, revive (tr.)  
*eteged* side, region  
*edüge* now  
*ediü* not yet  
*ediür* day  
*eye* peace, accord

## G see K

## I

*ıayča* one, only, sole, alone  
*ıayçayar* sole, solitary  
*ıayçaqan* only, sole, alone  
*ıai* misfortune, evil, injustice  
*ıaiqa-* be astonished, surprised; to regard with wonder and admiration  
*ıaiqaldu-* to admire in company  
*ıaiqamşıy* wonder, marvel; admirable, remarkable  
*ıajar* (pl. *ıajad*) land, earth, place, country  
*ıal* fire  
*ıaljayu* mad, crazy  
*ıaqai* pig, swine  
*ıar* hand, arm  
*ıar-* to come out, go out; to proceed, occur, begin  
*ıarya-* to take out, bring out; to free; to produce  
*ıarta-* to be surpassed  
*ıasal-* to be afflicted, complain  
*ıasalang* pain, complaint  
*ıasalulça-* to lament in company

*yašiyun* bitter, harsh  
*yašiyuda-* to be sad, grieve  
*yadana* outside  
*yadayši* outside  
*yadanashi* that in front  
*yadayur* the outside, exterior  
*yau* ditch, crater  
*yautu baišing* prison  
*yobi* barren steppe, desert, Gobi  
*yučin* thirty  
*yui-* (*yuyu-*) to ask for, request  
*yuilinči* beggar  
*yulir* meal, ground grain  
*yurbayula* all three, the three together  
*yurban* three  
*yorbila-* to cover with lime; to bulge out (as of relief work)  
*yutu-* to trouble, bother oneself; dishonour, lose face  
*yutayar* third  
*yutul* boot, shoe  
*yodoli* horn-pointed arrow  
*yooa* beautiful, handsome, charming  
*yool* river valley, river; kernel, essence; center, origin, source  
*yuyu* (*yui-*) to ask for, request; to ask the hand of

## I

*iβege-* to aid, help, protect  
*iβegel* protection, blessing  
*ičegüre-* to blush with shame, to be ashamed  
*ijayur* root, origin, family clan, extraction  
*ila-* to surpass, surmount  
*ilaya-* to surmount, overcome  
*ilayaysan* conqueror, majesty  
*ilege-* to send, dispatch (a messenger, delegate)  
*iledte* clear, obvious  
*iledke-* to declare, manifest, explain  
*ilya-* to distinguish, discern, make out  
*ildü|n* sword  
*ima-* oblique stem of 3rd p. sg. pronoun (see § 35)  
*imaya|n* goat, buck  
*imayta* merely, only  
*inadu* on this side; existing, present  
*inayši* on this side, around here; down to the present  
*inaru* before, until, after

*inege-* to laugh, smile  
*inggiḡü* (colloq.) thus, in this way  
*inje, inḡi* dowry  
*inu* (nom. part., see § 10) indicates subject; his  
*irbis* panther, leopard  
*ire-* to come, arrive  
*ireḡül-* to make come, to summon, invite  
*irgen* persons, people, men  
*irḡailya-* to bare one's teeth (at one another)  
*isü|n* = *yisün* nine  
*ide-* to eat  
*ideḡde-* to be eaten  
*idegen* food, repast, meal  
*ideḡül-* to give to eat, to feed (tr.)  
*idelče-* to eat (something) together with others  
*ideši* food, meals  
*itege-* to believe, trust, confide in  
*idqa-* to warn; to stop (tr.), hinder  
*idqaya* warning

## J/Y

NB. *j/y* are identical initially only  
*-ja* emphatic particle; certainly, surely  
*jabsar* interval, space, chink  
*jabdu-* to take measures, make preparations  
*yabu-* to go, walk, travel, wander, live  
*yabuyul-* to make go, to send  
*yabulča-* to journey together  
*yabudal* going, conduct, behavior  
*yayaki-* to make what, to do how  
*yayakin* how?  
*jayan* elephant  
*yayara-* to hurry  
*yayaran* hastily  
*yayuki-* to do what, to act how  
*yayuma* object, something  
*yayur|n* what  
*yayun ber* something  
*yayun-dur* why, for what (reason)  
*jayun* hundred  
*jayura* between, while, during  
*jayura-* to close together, compress  
*jaila-* to depart, leave; to evade  
*jaki-* to order, command; to proclaim

- yaki-* to do what, to do how  
*yakin* why?, how?  
*jakir-* to command, direct, govern  
*jakirayalayul-* to have administer  
*yakša* (Skt.) a Yakša, an evil spirit  
*jala-* to summon, invite; to steer  
*jalayu* young; youth  
*jalbari-* to pray, request, implore  
*jam* way, road  
*yambar* which, what kind  
*jambudvib* = *čambudvib*  
*jang* morals, character, being  
*jaqa* edge, border, bank  
*yara* wound  
*jarim* some, others; half  
*jarim-dur* sometimes  
*jarim ... jarim* some ... others  
*jarla-* to publish, announce  
*jarliy* word, order, command (of a superior); decree, royal edict  
*jarliy bol-* to declaim, pronounce; (of a superior) to speak, say, command  
*jarudasu|n* slave, servant, messenger  
*jasa-* to correct, improve, repair; to direct, found, govern  
*yasu|n* bone; lineage  
*yasutu* boned; related  
*yada-* to be unable  
*yadara-* to become exhausted  
*yadayu* poor  
*jayaya-* to bestow (of God), create  
*jayayutu* having a fate, predestined  
*jayaya|n* will, fate, soul, existence, fortune  
*yeke* large, great, greatness  
*yekes* (pl.) the great ones (i.e., gods)  
*yekeken* rather large  
*yekede* very, much  
*jegü-* to fasten; to bear; to set a net, snare  
*yegüdkе-* to change, move, shift; die  
*jegüdüle-* to dream  
*jegüdün* a dream  
*jegü|n* needle; left, east  
*yeren* ninety  
*jerge* order, rank, turn  
*jergeber* in turn  
*yerü* in general, quite; common, usual  
*yerünggei* general, ordinary; public  
*jes* copper  
*yi* (Chin.) name of a year  
*jibqulang* grandeur, majesty, splendour  
*jiči* also, still  
*jīya-* to show, indicate, teach  
*jīyala-* to be taught  
*jīyasu|n* fish  
*jīyasučī|n* fisher(man)  
*jigši-* to dislike, hate  
*jidkü-* to be industrious, diligent  
*jil* year  
*jilvi, jilbi* magic, sorcery, deceit  
*jilviči|n* magician, sorcerer  
*jilmegül-* to show anger  
*jimis* fruit, berries  
*jiran* sixty  
*jirya-* to rejoice, be happy  
*jiryalang* happiness, prosperity  
*jirayul-* to make happy, delight  
*jiryaldu-* to be happy with others  
*jiruy* painting, picture  
*jiruyči* painter  
*jiryuyan* six  
*yirtinčü* world  
*yistin* nine  
*joba-* to suffer, sorrow  
*jobaya-* to make suffer, torment  
*jobalang* sorrow, suffering, misfortune  
*jobaldu-* to suffer together with others  
*jočin* traveller, guest  
*joyoyla-* to eat and drink, consume  
*joki-* to be suitable, satisfactory; to agree with  
*jokis* excellent, proper; decency  
*jokistu* proper, conforming to practice  
*jokiya-* to make, fashion, compose  
*beleg jokiya-* to present, give gifts  
*jolya-* to meet; to visit; to greet  
*jolyaldu-* to meet one another  
*juljaya|n* young, offspring  
*juljayala-* to give birth to  
*jum* see *gem jum*  
*jonggila-* to collect, assemble  
*jon* people, community  
*jun* summer  
*jorči-* to go away, depart  
*jurim, jurum* law, custom, usage

*yosu*|*n* custom, manner, rule  
*yosula-* to follow custom or usage;  
 to observe ceremonies  
*jöb* fine, good, excellent, true  
*jöb döröge* left stirrup  
*jöbleldü-* to deliberate, confer, hold  
 a conference  
*jöbsiye-* to approve, assent  
*jüül* class, type, sort; chapter  
*jüg* side, region, direction; towards  
*jöge-* to move (tr.), transport, carry  
*jögei* insect; bee  
*jögelen* soft, tender, sensitive  
*yüm* = *yayuma*  
*jüde-* to be exhausted, be disturbed

## K/G

*ga* (Chin.) name of a year  
*kabalik* Kabalik, a city  
*galab* (Skt.) eon, age  
*garudi* (Skt.) a miraculous bird  
*ge-* (colloq.) to say  
*ged* = *geged* (Class. *kemeged*)  
*kebeli* stomach, womb  
*keble-* to lie  
*gei-* to shine, be resplendent  
*geigsen* the illuminated one  
*keiske-* to wave, scatter, sow, broad-  
 cast  
*keiste-* to be moved; to be driven  
 away  
*keid* cloister, monastery  
*kejiye* when, once  
*kejiyede* sometime, once  
*(ge)gegen* light, bright, illuminated;  
 splendour; reincarnation of the  
 Buddha, Holy One; person, heart,  
 soul  
*gegen-degen* by one's self; in his  
 splendor  
*gegen oyutu* having a splendid  
 intellect, of illuminated con-  
 scionce  
*geki-* to nod assent  
*kegüken* = *keüken*  
*kegür* corpse, body  
*kegürjigene* pigeon, dove  
*kele-* to say, speak, talk  
*kelclê-* to converse, discuss to-  
 gether  
*kele*|*n* tongue, language, speech  
*gem* evil, fault, offense, sin  
*gem ügei* faultless, just; makes no  
 difference  
*gem jum* fault, mishap, error  
*keme-* to say, speak; to name, call  
*kemeldü-* to speak to each other  
*kemebesü* when one says; as if to  
 say; for example; because  
*kemen* saying; equals quotation  
 marks  
*kemkeçi-* break, crush  
*gemle-* to harbor a grudge, be mal-  
 content  
*gemšigülengtü* repentant, contrite  
*ken* (pl. *ked*) who, which  
*kenü* whose  
*ken ber* someone  
*ken kümün* any man, anyone  
*genedte* suddenly, all at once  
*kengerge* drum  
*ger* (pl. *-üü*) tent, home, house; family  
*ker* how  
*ker be* if  
*ker bolba* actually  
*ker büri* everyone  
*keregür* quarrel  
*kereg* necessity; matter, thing, affair  
*keregle-* to need, require; to  
 demand, use  
*keregtü* necessary, needed  
*kerem* mound, wall  
*gergei* wife  
*gergei bolulča-* to marry  
*kešig* favor, good luck, fortune, grace  
*gešigün* branch, member, part  
*ged* from *ge-*  
*gedergü* back, behind  
*getül-* to traverse, pass, cross  
*kedü*|*n* how many; some, few  
*arban kedün* some ten, ten-odd  
*kedüdüger* which, how many  
*kedüinde* how many times  
*ketürkei* distinguished, superior,  
 excellent  
*keüken* (pl. *keüked*) child  
*gi* (Chin.) name of a year  
*ki-* to make, fashion, construct,  
 arrange  
*kiged* and, also, together  
*kičiye-* to strive, work at, apply  
 oneself  
*gički-* to step, trample

- kijayar* border, edge, end, shore, bank  
*kigiri* banner, guidon  
*kilyasu*|*n* hair  
*kilinča* sin, fault  
*kilingle-* to become angry  
*gille* splendour  
*kimura-* to be troubled, be disorderly  
*kimusu*|*n* claws  
*ginji* chains, fetters  
*ging* (Chin.) name of a year  
*kirtü-* to get dirty, soiled  
*kidu-* to cut, kill  
*kituya* knife  
*kkib* (*kiib*) a silken cloth  
*kšan* (Skt.) moment, instant  
*goršiša* (Tib.) a type of sandalwood  
*kü* strengthening part. (see § 51b)  
*köbči* bowstring; chain; mountain ridge  
*gübcin* all, entire  
*köbege* edge, border, bank  
*köbegün* (pl. -d) son; young man  
*küčü*|*n* power, strength  
*küčütü* (-*tei*) strong, powerful  
*güi* (Chin.) name of a year  
*güiče-* to finish, end, complete  
*küji* perfume, incense  
*küjügü*|*n* neck  
*kög* sound, voice, music  
*köke* blue; green  
*kökere-* to become blue  
*köge-* to hunt, pursue  
*kögelge-* to have driven away  
*kögerüküi* poor (man)!  
*kögestin* *ögeresün* scum, foam  
*gügi-* to fish with hook and line  
*köl* foot, leg; basis, action  
*költü* tailed  
*kölemji*, *kölümji* cave, lair  
*küliye-* to wait for  
*kölge*|*n* mount; means of transport, wagon  
*kölgele-* to ride horseback  
*külmün* human, man  
*gün* deep, depth; dark  
*künesü*|*n* provisions  
*künjid* sesame  
*könggen* easy, easy, light  
*köndeile-* to hollow out  
*köndelen* across, on the side  
*kündü* weight, weighty, important; value  
*kündüle-* to show respect  
*kündülel* honour, respect  
*könüge-* to injure, mistreat  
*kür-* to come, arrive, attain, reach; grow to  
*körbe-* to topple over, tumble; to roll on the ground  
*kürčemtü* distinguished, illustrious  
*küriye*|*n* camp, enclosure, compound  
*küriyele-* to pitch camp, make a ring  
*küriyelegül* to become encircled, surrounded  
*kürge-* to bring, have come, lead  
*köröngge* grain, seed  
*kürte-* to attain, reach, get  
*kürtege-* to have someone get; to honour with a favour  
*kürtele* going as far as, until  
*körüg* picture, painting  
*kürügül-* to bring; to send  
*görügesün* wild game  
*küse-* to desire, covet, wish  
*küsel* wish, desire  
*köser* earth, soil, ground  
*kösügürke-* to be stubborn  
*kösügürken* *ögüle-* to contradict, dispute  
*ködege* open steppe, desert  
*kötel-, kötol-* to lead, conduct; to move  
*kötölül* movement

## L

- lab* really, exactly, truly  
*labai* sea shell; mother of pearl  
*lama* see *blama*  
*lang* (Chin.) ounce of silver, a taël  
*luu* (Chin.?) dragon

## M

- mayad* certainly; really  
*mayta-* praise, laud  
*mayu* evil, bad, poor, unhappy  
*mayu bol-* to get hurt, injured  
*mayušiya-* to blame, reproach  
*mal* livestock, cattle  
*malta-* to dig  
*man-* oblique stem of *ba*, we (see § 35)

*mana-* to hold night watch; to make the rounds as guard  
*manayar* next day  
*maryada* morning; tomorrow  
*mariya-* to steal up on, creep up stealthily  
*maši* many, much, very  
*mašida* very, extremely  
*matar* sea monster  
*matar jögei* crocodile  
*meküiski-* to bow respectfully, to greet  
*meküs* weak, exhausted, poor  
*melekei, menekei* frog, toad, turtle  
*m(e)ngdeni-* to be disturbed, upset  
*mendü, mengdii* healthy, whole  
*mergen* clever, wise, capable  
*mede-* to know, learn, experience  
*medegül-* to make known, inform  
*metü* (pl. *metüs*) postposed; as, like, similar  
*mingyan* thousand  
*minu* my  
*miqua|n* meat, flesh; body  
*moyai* (pl. *moyas*) snake, serpent  
*molor* = *bolor*  
*mongyol* (pl. *-čud*) Mongol, Mongolian  
*mungla-* to be in need  
*mungdal ügei* extraordinarily, abundantly  
*mungdani-* to be in need  
*mungqay* ignorance  
*morila-* to ride horseback, mount to horse  
*mori|n* (pl. *-d*) horse  
*moritu* having a horse; a rider  
*morda-* to set out, depart (on horseback)  
*modu|n* wood, tree, forest  
*moduči* woodworker, carpenter, joiner  
*muski-* twist, wind  
*munu-* to weaken, age  
*möltöre-* to loosen, detach, release; to escape  
*mön* deictic particle: just that one; certainly, surely, really  
*mön kü* just that one there; the same  
*mönggü|n* silver; money  
*möngke* eternal, everlasting

*mör* way, road, track, order, row, method  
*tere mör-iyer* along that road  
*mören* (pl. *möred*) river, stream  
*mörgö-* to bow respectfully; to kow-tow  
*mörö|n* shoulder  
*möski-* to follow a track, to trail  
*mösün* ice

## N

*nabtarqai* ragged  
*nayad-* to play, amuse oneself  
*nayaču* uncle (on mother's side)  
*nayadam* game, amusement  
*nayur* lake, sea  
*naičiyar* fat  
*naiman* eight  
*naira-* to agree; to unite  
*nairayul-* to reconcile, bring to accord; mix (colours, drugs)  
*nairala-* to celebrate, amuse oneself  
*nairalčün* soft; foolish  
*nairamdayu* agreed, united  
*nama-* oblique of *bi*, I (see § 35)  
*nara|n* sun  
*narin* thin, slender; secret  
*nasu|n* age, years of life  
*nasula-* to attain an age  
*nasun turqaru* forever, always  
*nasuda* entire life, unceasingly  
*nadur* see § 35  
*nayan* eighty  
*nege-* to open  
*negüresü|n* charcoal, coal  
*neng* much, very  
*n(e)ngji* investigation, search  
*nere* name, title  
*neretü* named  
*nereid-* to name, call  
*niyu-* to hide, secrete  
*niyuča* secret  
*niyur* face  
*nige|n* a, one  
*nigeken* only one, a single  
*nijeged* one at a time, one each  
*edür-ün* *nijeged* once a day  
*nigül* sin  
*nigüles-* to commiserate, sympathize  
*nigülesügči* merciful one  
*nigültü* sinful, sinner

*nîlbusu*|n tear  
*nîlqa*|n (pl. -s) child  
*nîrvan* (Skt.) Nirvāna, release of the soul from suffering, union with the absolute  
*nis-* to fly  
*nisvanis* (Skt.) attachment to the world; inherent evil  
*nitula-* to kill  
*nidü*|n eye  
*nidügür* pestle  
*noyoyan* green; plants  
*noyon* boy  
*noir* sleep  
*noitan* fresh, moist  
*nom* (ult. < Greek) doctrine, belief, dharma; book; duty, obligation  
*nomčila-* to teach, instruct  
*nomla-* to teach, instruct  
*noqai* dog  
*noyan* (pl. *noyad*) prince, nobleman, ruler  
*noyalayçi* tyrant  
*nöğçi-* to pass (of time); to end, die  
*nökör* (pl. *nököd*) comrade, friend, companion  
*nököçe-* to ally oneself with, make friends  
*nögöge* second, other

0 see U

Ö see Ü.

## Q

*qabçil* ravine, pass  
*qabiya* benefit, profit  
*qabtayai* flat  
*qabur* spring  
*qaçar* cheek, jaw  
*qaya-* to close, lock  
*qayaça-* to be separated, removed; to depart  
*qayaçayul-* to remove, deprive of  
*qayalya*|n gate, door, entrance;  
 Kalgan  
*qayal-* to cut; to plow  
*qaya* quite, apart  
*qayara-* to crack, split  
*qayan* emperor, king, Khan  
*qayas* half  
*qayučin* old, ancient  
*qayučin üge* proverb

*qayurayda-* to be deceived  
*qayurai* dry  
*qayuryal* heap, pile, ditch  
*qaira* mercy, grace, sympathy, pity  
*qairan bainam* that is a pity  
*qairala-* to love, show mercy; take pity  
*qairatai* beloved  
*qairçay* chest, casket  
*qaja-* to bite  
*qajir* griffin; vulture  
*qalayun* heat, warmth  
*qalayuča-* to be warm, feverish  
*qali-* to fly, take off; die  
*qamiya* where, whither  
*qamiyaşi* whither  
*qamtu* (postposed) together with  
*qamtuda* in union with, jointly  
*qamuy* all, every; quite complete  
*qan* (pl. *qad*) prince, lesser ruler  
*qan köbegün* prince  
*qan oron* throne; capital  
*qan-* to be satisfied  
*qangya-* to satisfy  
*qaniça-* to be a friend of, be related to  
*qanila-* to contract friendship  
*qandu-* to turn  
*qanduyul-* to turn (tr.), direct  
*qanuşi ügei* dissatisfied, malcontent; incapable of satisfying  
*qara* black  
*qara-* to see, regard, notice  
*qarabtur* dark, pitch-black  
*qarayalja-* to see, observe  
*qarayda-* to show oneself, be seen  
*qarayul* sentinel, guard  
*qarayul-* to make see; to watch (herd)  
*qarayulçi* guard; shepherd  
*qarai-* to spring, leap (down, into)  
*qaraila-* to spring high, leap up  
*qarangyui* dark, darkness; ignorance; hell  
*qarbisu*|n womb, belly  
*qarbu-* to shoot with bow and arrow  
*qarçayai* hawk, falcon  
*qari-* to return (home)  
*qarin* again, but  
*qariyu* back, return, reply, reward  
*qariyul-* to return (tr.); to reward; to answer  
*qarilčan* together, mutual, reciprocal



*qariya* dependence, subject  
*qariyatu* subordinate, subject, vassal  
*qarkitu* running (water)  
*qarši* court, palace, castle  
*qas* jasper, jade  
*qašira-* to become tired, bored  
*qatayu* solid, tough, cruel, hard  
*qadayala-* to keep, watch  
*qadayalayul-* to have kept, watched  
*qada*|*n* rock, cliff  
*qatayuji-* to do penance  
*qataqan* rather strong, hard; quite certain, self-confident  
*qadqu-* to stick; to plant  
*qatuytai* woman, wife  
*qadum* male in-law  
*qadum etige* father-in-law  
*qatun* queen, princess, wife, woman  
*qauli* custom, tradition; saga, story  
*qubaqai* dried up, parched  
*qubčasu*|*n* garments, clothing  
*qubi* part, piece  
*qubi bolya-* to divide  
*qubil-* to transform oneself  
*qubilya-* to transform (tr.)  
*qubilyan* transformation, shape; reincarnation  
*qočora-* to remain, be left over  
*quyu* (breaking) in two, apart  
*qoyola*|*i* throat; food  
*quyur* lute, balalaika  
*quyurda-* to play on the *quyur*  
*quyura-* to break  
*quyurqai* piece, torn off portion  
*qoyosun* absence, lack, empty space  
*qoiy* island  
*qoina* after, later, since  
*qoinayši*|*da* after, behind  
*goitu* behind, rear; the future  
*qokira-* to wither  
*qola* far, distant  
*qulayai*|*i* thief  
*qulayu-* to steal  
*qula*|*n* roan and white horse  
*qoli-* to mix  
*quluyana* mouse  
*qumay*, *qumaki* sand  
*qomsa* small, insignificant  
*qomsad-* to diminish, decrease (intr.)

*qonggo* bell  
*qongqor* depth, cavern; chestnut horse  
*qoni*|*n* (pl. -*d*) sheep  
*qono-* to live, dwell (overnight)  
*qonoy* 24-hour period, a day and night  
*qoor*|*a* evil, poison  
*qoortu* evil, poisonous  
*qoor bol-* to be hard on, bad for  
*qoorla-* to harm, poison  
*qura* rain  
*qura-* to assemble, gather (intr.)  
*qural* assembly  
*qorya* castle, fort  
*qurya*|*n* lamb  
*qori-* to collect, press; to mix, blend  
*qoriča-* to desire; to love  
*qoriyla-* to reprimand, swear at  
*qorim*, *qurim* feast, banquet, celebration  
*qorimla-* to celebrate, feast  
*qurimqan* = *qurum*  
*qorin* twenty  
*quriya-* to collect, gather, assemble  
*qormusu*|*n* silken gauze  
*qurdun* agile, swift  
*qoroya-* to reduce; to kill  
*quruyu*|*n* finger  
*qoroqai* insects, worms, vermin, etc.  
*qoros-* to become angry, offended  
*qorum*, *qurum* moment, instant  
*qorumqan* = *qorum*  
*qos* pair, couple  
*quda* brother-in-law; cousin  
*qudal* deceit, lie  
*qudaldu-* to sell, deal in  
*qudalduyan* trade, commerce  
*qudalduyči* dealer, merchant  
*qudaldu*|*n* trade  
*gota*|*n* fortress; city, town  
*quduy* well  
*qutuy* dignity, distinction; divinity, holiness  
*qutuy yuyu-* to pray  
*qutuytu* elevated, venerable, saintly; a title  
*qotola*, *qotala* all, every  
*qudurya* tail strap  
*quvaray* (Uig.) community of clergy  
*quyay* armor

*goyar* two; and  
*goyaduyar* second  
*goyayulaqan-a* two all by themselves  
*goyar büri* both of them

## R

*rasba* (Tib.) person wearing cotton clothes; an Indian ascetic

## S

*saba* container  
*sača* at once, immediately  
*sačayu* equal, similar; at the same time as  
*saču-* to strew, sow, disperse  
*sadu|n* close friend  
*sayad* delay, difficulty  
*sayatayul-* to delay, defer, prolong  
*sayu-* to sit, be seated, live, dwell  
*sayulya-* to set, place, appoint  
*saiki* proper name?  
*sain* good, fine  
*saiqan* beautiful, pretty  
*saišiya-* to approve, praise, reward  
*saitur* good, well, very; (will you) kindly  
*saki-* to watch, protect  
*sakiyulsu|n* watcher, defender; patron saint  
*salkin* wind  
*salu-* to depart, separate (oneself)  
*sana-* to think, recall, remember  
*sanaya* thought, idea, memory  
*sanal* thought, memory  
*sang* (Chin.) treasure, treasury  
*sandali* throne, chair  
*sagal* beard  
*sara|n* month; moon  
*sarqud* intoxicating beverages, wine  
*seilü-* to carve, engrave  
*sejig* = *sešig*  
*sejigle-* to doubt, distrust  
*segsei-* to bristle, raise  
*segül* tail, end  
*seğüder* shadow  
*selte* (postposed) together with; party company  
*sem* silence, silently  
*serbege* notch, hook; gills, fins

*sergü-* to come to oneself, regain senses  
*sergüge-* to cheer up, console  
*seri-* to awake, wake  
*serigül-* to wake; to teach  
*serigin* cool, refreshing, pleasant  
*sešig* (Uig.) doubt, disbelief  
*sedki-* to think, consider  
*sedkil* thought, intent, purpose; mind  
*sedkiltü* disposed  
*sedkiši ügei* unthinkable  
*sedkiül* courier, journal  
*sedkügül-* to dispatch as courier  
*sedü-* to make, accomplish  
*arya sedü-* to employ means  
*si-* see *ši-*  
*sin* (Chin.) name of a year  
*subašidi* (Skt.) Subhāṣita  
*suburya|n* pagoda, memorial  
*soči-* to become frightened  
*soyta-* to get drunk  
*soytaya-* to drink until drunk  
*sumu|n* arrow  
*sonos-* to hear, listen  
*sonosta-* to be reported, be heard  
*sonosqa-* to make known, inform  
*sonosqayul-* to have announce, have report  
*soqora-* to become blind  
*sur-* to learn, study; to ask  
*surya-* to instruct, teach  
*soyoya* eyeteeth  
*soyorqa-* to deign; will you please ...; to present  
*sübei* opening, passage  
*süke|n* ax  
*sülde* happiness; protector gods; banner; totem  
*sü|n* milk  
*sünesün* life's breath, soul; the soul of personal mannerisms and actions  
*söni* night  
*sürči-* to grease, oil, perfume  
*sür(e)kei* terrifying

## Š

*šal* (onomat.) splash  
*šang* reward  
*šangna-* to reward

*šarya* bay-colored  
*šaryuyul* a white and red horse  
*šastir* (Skt.) a sāstra; learned work, textbook, commentary  
*šibayu* bird  
*šibayuči* bird catcher  
*šibar* dirt, mud, clay  
*šibegčün* slave, servant  
*šibtura-* to pierce (of arrows);  
*šiyu-* to tuck one's clothes up  
*šijir* pure gold; advantage  
*šikür* canopy, parasol  
*šilyad-* to tremble  
*šiltayan* cause, reason  
*šiluyu* straight, simple, loyal  
*šiluyungan* quite direct, straight-forward  
*šim* (Chin.) name of a year  
*šim* a measure (ten double handfuls)  
*šimgü-* to steal into, crawl up to  
*šimda-* to hasten; strive, work at  
*šinbi-* to get into a mess  
*šine* new  
*šinggi* (colloq.) same, as, like  
*šingšiti* fortune teller  
*šingqor* falcon  
*šinjile-* to regard, observe; investigate  
*šinu-* to desire, covet; to require  
*šiqua-* to press, express; approach  
*šira* yellow  
*širayu-* to seek refuge  
*širege* table, throne, chair, dais  
*širgüge-* to rub against, provoke  
*širge* dried, cooked  
*širya* see *šarya*  
*širi* hide, skin, leather  
*širyu-* to creep, crawl  
*široi* earth, soil  
*šitaya-* to ignite  
*šidi* (Skt.) completeness, perfection  
*šidi(n)tü kegür* Siddhi Kür, the Bewitched Corpse  
*šiduryu* simple, right, just  
*šitü-* to support; to join, go in service to  
*šidü* tooth

## T/D

*ta* you  
*da* emph. part., *ken da* someone

*daba-* to cross over; to transgress  
*dabayan* mountain; pass  
*dabalya* wave  
*tabčang* throne, plateau  
*tabin* fifty  
*dabqur* double  
*dabqurliγ* doubling, multiplication  
*tabtayar* fifth  
*tabun* five  
*tačiya-* to desire ardently, love passionately  
*tačiyangyui* passion, sensual love; desire  
*daya-* to accompany, follow, obey  
*dayan* following; also  
*dayayul-* to have follow; to make obey  
*tayala-* to want, desire; love, find pleasure in  
*tayalal* love, pleasure, wish  
*dayari-* to pass, meet  
*dayariju gar-* to pass  
*dayu* voice, sound, song  
*dayula-* to sing  
*dayun yar-* to cry out  
*dayuda-* to invite, summon  
*dayuriya-* to imitate  
*dayuris-* to become renowned  
*dayurisqa-* to voice, proclaim  
*dayus-* to end, finish  
*tail-* to open, loosen (clothes), free  
*daila-* to combat  
*dailalda-* to vie with one another  
*dain* enemy  
*daisun* enemy  
*taki-* to sacrifice; worship;  
*daki* again, also  
*daki-* repeat  
*takil* respect, worship  
*dakin* again  
*takiya* poultry, chicken  
*tala* steppe, plain, field  
*tala-* to capture  
*dalabči* wing; tailfeather  
*dalai* sea, ocean  
*dalan* seventy  
*talbi-* to put, place; to release, leave  
*talbiyul-* to set, have placed  
*dalda* hidden, secret  
*dam dam* from one to the other  
*tamaya* seal, stamp

*tamaki* tobacco

*tamaki uyu-* to smoke

*tamir* strength, power

*tamu* (Skt.) hell

*dan* very, quite, often

*tan-* oblique stem of *ta*

*tangyariy* oath, vow

*tangyariyla-* to swear, vow

*tanggai* coarse, impolite; simple, ordinary

*tani-* to know, learn

*tanildu-* to meet, get to know

*taraki, tariki* brains, head

*tarbayačıla-* to trap marmots

*darbayulya* flag, banner

*dargi* trunk

*tariy* see *uruy tariy*

*tariya*/n field

*tariyači* farmer, field worker

*turni* (Skt., pl. -s) magical formula

*tarnida-* to recite magical formulæ

*tarqa-* to disperse, go (each his own way)

*tarqaya-* to make disperse; to promulgate, publish

*daru-* to press, repress, conquer; to print

*daruyda-* to be pressed, printed

*darui* immediately, straightway; moment

*tasu* perfectivizing particle

*tasu-* to be accustomed to

*tasul-* to interrupt, separate, finish

*tasural* division, interruption

*tata-* to pull, draw, tighten

*taulai* hare

*tavar* (Uig.) goods, effects, belongings  
ed *tavar* possessions

*tebči-* to release, abandon; to slay

*debel* = *degel*

*teberildü-* to embrace each other

*debši-* to climb, mount

*debšigül-* to raise, advance (tr.), promote

*debter* book

*deile-* to defeat, surpass

*teimü* so, such, such a, thus

*tein* so thus

*tein bögesü* if, for this reason, then

*tejiye* then, long ago

*tejiyede* then, at that time, once

*tejiye-* to rear, bring up

*degedü* high, elevated, noble

*degegsi* upwards

*degel* cloak, coat; clothes

*degere* upper, above, overhead

*degereki* the one over, above

*degerme* robber, robbery

*degüsü*/n rope, cord

*tegü-* to gather, pick

*degü* younger brother

*tegülder* perfect, complete

*tegülü-* to spring, bound

*tegün-* oblique of *tere*

*tegünčilen* thus, in this manner, so

*tegiis* perfect, complete

*tegiis-* to perfect, fulfill, complete

*tel quryan* suckling lamb

*del* mane

*deled-* to strike, beat

*deledkile-* to knock, rattle

*delgere-* to develop, expand

*delgerenggüi* development, exposition

*delgerenggui-e* detailedly

*delekei* earth, world

*deliire-* to come to oneself

*temeči-* to quarrel, dispute; compete

*temege*/n camel

*temür* iron

*teneg* stupid, foolish

*tenggerlig* gods, heaven

*tengri* heaven; god

*tengri bol-* to die

*tengse-* to compare, examine

*tengsel* comparison, examination

*tende* there

*tendeče* thence, thereupon, then

*tendeki* the one there (Ger. dortige)

*tere* that, that one, he

*terge* chariot, wagon

*tergegür* highway

*dergede* before, by, beside, at, *chez*

*terigü*/n head; beginning; first

*terigüle-* to begin; to be chief

*terigülen et al., etc.,* and others

*terigüten* first, principal; *et al.*

*tes-* to suffer, endure, hold out

*teske-* to make suffer, let endure

*tesül-* to gouge out eyes

*tede-* plural oblique of *tere*

*tedeger* pl. of *tere*, strengthened

*tedüi* so much, up to; after, thereupon

- ding* (Chin.) name of a year  
*tngri* = *tengri*  
*tobčayan* history, account  
*tobči* button; summary, resume  
*tobray* dust, ground  
*dobtul-* to pursue, attack  
*tuy* banner  
*toya* number, amount  
*toya tomši ügei* since time im-  
 memorial  
*toyatan* numbered, counted  
*toyo-* to count, calculate  
*toyoči* mathematician  
*toyola-* to calculate, consider  
*toyol-* to pass through; to become  
 perfect  
*duyul-* to comprehend  
*tuyura(i)* hoof  
*duyuriy* circle  
*toyori-* to go around, revolve  
*toyoriyul-* to make turn, revolve (tr.)  
*toyo*s peacock  
*toyoşqa* brick, tile  
*toytaya-* to stop; to appoint, establish  
*toin* monk  
*doki-* to bow one's head  
*tokiya-* to merit, deserve; to act in  
 unison  
*tul-* to attain, reach  
*tula* (postposed) for, on account of,  
 because of, in order to  
*tulada* = *tula*  
*dolgi*|n wave  
*doliya-* to lick  
*toli*|n mirror  
*toloyai* head, peak, beginning  
*doloyan* seven  
*doloyoyna* a red thirst-quenching  
 berry  
*doluya-* to lick  
*tomši* see *toya tomši ügei*  
*dumda* middle, center  
*dumda oron* middle land, central  
 India: China  
*dumdadu* middle, central  
*dumdaki* the one in the middle  
*dongyod-* to cry, scream  
*tungyay* announcement, declaration  
*tonil-* to be saved  
*tonilya-* to save  
*toor* net,  
*doora* under, down, lower  
*ene doora* here (under this place)  
*dooraki* the one under  
*tugai* circumstance, time, manner,  
 means  
*dura*|n desire, wish, inclination  
*durala-* to desire, wish  
*durad-* to remember, think about,  
 converse  
*torya*|n silk  
*doroyši* downwards  
*doroida-* to weaken (intr.), be con-  
 quered  
*doroidayul-* to weaken (tr.), con-  
 quer  
*doromjila-* to humiliate, insult  
*turqaru* in *nasun turqaru*, all one's life  
*tus* against, before  
*tus bol-* to occur, happen; to show  
 up, come upon  
*tus tus-tur* each for himself  
*tusa* usefulness, aid, advantage  
*ači tusa* reward  
*tusala-* to aid, help, serve  
*toso-* to support; bar  
*toson ab-* to catch, trap  
*dusu-* to flow, drip  
*tosu*|n oil, grease, butter  
*tuşiya-* to hand over, give, deliver  
*tuşiya*|n chains, fetters  
*duta-* to lack  
*dutaya-* to cause to lack; to take  
 flight, flee  
*dotoyla-* to prefer  
*dotoyši* inside, in  
*dотора* inside, in, the inner  
*dotorki* the one inside  
*todorqai* clear, distinct  
*todqur* obstacle, evil, misfortune  
*tutum* each, all  
*duwaja* (Skt.) banner  
*döčin* forty  
*tüidker* hindrance, obstacle  
*töge* span  
*tügeile-* to suspect  
*tüigemel* all, in general, completely  
*dügür-* to fill up, fulfill  
*dügüreng* full  
*tögörig* Mongolian monetary unit  
*tülle-* to burn, set fire to  
*tülegde-* to be burned  
*tüliye* firewood  
*tülkigür* key

*tümen* ten thousand  
*tün* forest, grove, cave  
*tüne*|*n* dark  
*dörbel* obstacle  
*dörbeljin* square, quadratic (script)  
*dörben* four  
*türgen* quick  
*düri* form, shape, nature  
*dürsü*|*n* form, shape, object  
*törö* law, custom, usage, government  
*dürü-* to insert, place in  
*törö-* to be born, to arise  
*döröge* stirrup  
*töröl* birth, race, parentage  
*tüsimel* (pl. *tüšimed*) official, minister  
*dötöger* fourth

## O / U

*u* (Chin.) name of a year  
*u* interr. part., see § 44c  
*oboyala-* to pile up  
*oboy* clan, family, generation  
*učir* reason, cause; content, circumstances  
*učira-* to meet; to coincide  
*učiraldu-* to meet each other; to be in touch with  
*uya-* to wash  
*oytal-* to cut up, slaughter; to cut down  
*oytaryui* heaven, sky  
*uytu-* to meet  
*uyturyul-* to send to meet  
*uyu-* to drink  
*uyulya-* to give to drink  
*uyučı* swallow, gulp  
*uyuta* sack, bag  
*oi* wood, forest, park  
*uil* whirlpool, whirlwind  
*uila-* to weep  
*oira* near, close  
*oirata-* to approach, to near  
*oiratu-* to approach  
*uidqar* melancholy, affliction  
*okila-* to cry, lament  
*ugiya-* to wash oneself  
*ol-* to find, acquire, obtain  
*ulayan* red  
*olayula* many at a time  
*ulam* gradually, bit by bit  
*ulam-iyar* gradually, by degrees  
*ulamjila-* to do progressively; to say to someone by means of another

*olan* very, many  
*ulari-* to change, replace, move (tr.)  
*olboya* track (in the grass)  
*olda-* to be found, acquire  
*olong* saddle girth  
*ulus* nation, people, state  
*umai* womb  
*umara* north  
*umarta-* to forget  
*ombo-* to swim  
*omo* milk  
*omoy* = *oboy*  
*omoy* pride, arrogance  
*omoyla-* to be proud  
*umdayan* drink, beverage  
*umdayas-* to be thirsty  
*umta-* to sleep  
*on* (pl. *od*) year  
*una-* to fall, fall down  
*onča* only, sole  
*oni* notch in arrow; mountain pass  
*onila-* to set arrow to bow  
*onisu*|*n* lock, spring; interior, essence  
*ungyasu*|*n* wool  
*ongyoča* ship  
*ongyon* pure, sacred; the spirit inhabiting a material object  
*ungši-* to read  
*unji-* to hang  
*unta-* to sleep  
*unu-* to ride horseback  
*unuyul-* to help to horse  
*unulya* beast of burden, riding animal  
*uqa-* to understand  
*uqaya*|*n* reason, intellect  
*uqayatu* possessed of reason, intelligent  
*uqu-* to dig, hollow out  
*urala-* to use craft, wiles  
*uran* art, craft; handworker, artisan  
*uraqa* bird trap  
*urba-* to turn about; move, change  
*orči-* to turn, revolve  
*orčın* around, about  
*orčilang* revolution; existence, organic world of beings  
*urida* before, previously, once  
*uridqan-a* a little ahead, in front of  
*uridu* previous, former  
*uridučilan* as before, in the old way  
*urin* anger, passion

*oriyaldu-* to intertwine  
*uri-* to call, invite  
*orki-* to throw; a perfectivizing auxiliary, to finish  
*oro-* to enter  
     *qura oro-* to rain  
*oroyul-* to make enter, introduce  
*oroï top,* summit  
     *naran oroï bol-* day breaks, dawns  
     *örlüge oroï čai-* day breaks, dawns  
*oron* place, land; kingdom, state; instance, circumstance  
*oros* Russian  
*oroši-* to enter, dwell, approach  
     *orošiγul-* to introduce; to bring about  
     *orošil* entrance, introduction  
*urtu* long  
*ordu* palace; camp, horde  
*oro* place, bed  
*uruy tariγ* family and friends  
*uriγu* below, beneath  
*urus-* flow  
*usnir* headband, topknot  
*usu|n* water  
     *usutu* watery  
*usula-* to water (horses)  
*od-* to go, proceed  
*uda-* to linger, dwell; to pass (of time)  
*otači* doctor, physician  
*udaya* time, opportunity  
*utaya|n* smoke  
*odo* = *edüge*  
*odolča-* to accompany  
*odqan* youngest  
*odu|n* star  
*udurid-* to lead, go in front, show the way  
     *uduridqa-* to have show the way, to guide, teach  
     *uduriduyčī* leader, guide, teacher  
*uya-* to bind, tie  
*uyara-* to make soft, relax  
*oyun* reason, intellect, soul, heart  
*oyutu* intelligent, reasonable

## Ö/Ü

*öbči-* to skin  
*öber* oneself  
*öbere* different, other, strange  
     *öbere, öbere* each for himself

*öberid-* to watch as one's own  
*öber-iyen* oneself  
*öbesüben* oneself  
*öbür* = *ebür*  
*öči-* to say, answer (respectfully)  
*üčügen* small, young  
     *üčügüken* minor, a very little  
*üile* deed, work, action, use  
*üiled-* to make, do, create, carry out  
*üje-* to see, observe; read, study; visit  
     *üjegde-* to show oneself, appear, seem  
     *üjegül-* to show, teach  
*üjesküleng* appearance; handsome, beautiful; a beauty  
*üjügür* end, tip, point  
*ög-* to give; see also § 54  
*üge* (pl. *üges*) word, speech, saying  
     *qayučin üge* proverb  
*ügei* (postposed) without, absence, lack, no sort of  
     *ügei bol-* to die  
*ükeger* corpse, cemetery, grave  
*ügegü* poor; not existing  
     *ügeküre-* to become poor  
*ügegüye* both . . . and; not  
*üker* (pl. *üked*) cattle, livestock  
*ögere* = *öbere*  
*ögeši|n* net for birds, fish  
*ögede* upwards  
     *ögede bol-* to arise, come, appear  
     *ögedele-* to arise, mount  
*ökin* (pl. *ökid*) girl, daughter  
*ögire-* to wither, decay  
*öglige* alms  
*ükü-* to die  
     *ükügül-* to kill  
     *ükül* death  
     *üküleng* death  
     *üküdel* corpse  
*ögügül-* to have give  
*ögül* = *ebül*  
*ögüle-* to say, speak, talk, tell  
     *ögüleqde-* to be said  
     *ögülel* word, statement; verb  
     *ögüleldü-* to talk together, say to one another  
*ükiüdkü-* to faint  
*ügürge* load, burden, cargo  
*öl* food, provisions

- üle-* to remain, be left over; to surpass  
*ülemji* more, greater, superior; chiefly  
*üliger* story, history; comparison, model  
*üliger-tin dalai* The Sea of Stories  
*öljei* happiness  
*ölögčin* female animal  
*ölöng* famine; meadow  
*ölös-* to hunger  
*ülde-* to hunt, pursue  
*üldegde-* to be hunted, driven away  
*ülü* (preposed) no, not  
*ömgeri-* to turn, roll, twist  
*ömktü-* to put in one's mouth, to chew  
*ünege|n* fox  
*ünemši-* to believe, trust, recognize the truth  
*üne|n* true, truth  
*üneger* certainly, indeed  
*üne|n* price, value  
*ünetü* valuable  
*ünesü|n* ash  
*öngge* colour  
*önggüi-* to stick out one's head  
*öni* long ago  
*üniye|n* cow  
*öndür* high  
*ör* dawn  
*örlüge* early  
*üre* fruit, seed, descendant; consequences, profit, advantage, reward  
*üre-* to lose oneself, disappear, escape  
*üreji-* to increase  
*örgege* residence of a prince  
*örge* wide, width  
*örgeün* thorn  
*ürgülji* always, incessant  
*ürgüljide* unremittingly  
*örlüge* early  
*ös-* to grow up  
*öske-* to bring up, rear  
*öskilge* kick  
*üsü|n* hair  
*ösür-* to rush forward; to sprinkle, splash  
*öšiye* hate, animosity  
*öd ügei* vain, useless  
*ödter* quickly  
*ötöl-* to age  
*üde* noon  
*üde-* to lead, accompany  
*üdeši* evening  
*ödü|n* feather  
*üye* member, part; age, time; generation  
*üye qoyar* both together  
*üyer* flood

## V

- vačir, včir* (Skt.) thunderbolt; diamond  
*vaiduriya* (Skt.) lapis lazuli

## Y see J



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## SUPPLEMENTS

By John R. Krueger

### Supplement to the Grammar

§ 2—a. The question of how to pronounce Classical Mongolian is not an easy one, and it is resolved by the Mongols themselves in various ways. Most persons pronounce a written text more or less as they would speak their own speech, just as an Englishman reading aloud an American novel will use his own accent. Some Mongols use a style that follows the script conventions closely (a sort of spoken *oratio plena*), others convert the script entirely to a modern speech style (in effect almost re-translating it to their dialect), and still others create a blend of the text and their speech which may vary slightly at each reading.

My recommendation is for foreign students of Classical Mongolian to pronounce it artificially, with a European-style value of vowels and consonants, as it is spelled, because this will be better for them when they are reading text in native script. At a later time, should they master the popular speech, they can easily convert their literal reading style to a modern spoken style.

Final voiced consonants may be pronounced unvoiced at the end of a word or syllable.

§ 2—b. Although there is no notation in vertical script for long vowels, the long vowels are there nonetheless, as in such words as *kemēkü*, *baiyā*, or endings as *-bāsu*, *-āča*. This shows up clearly when old script texts are cited today in Cyrillic Mongolian in modern books.

If *s + i* occurs across a morpheme boundary, there is no resultant *š* (e.g., *üge*, word, *üges*, words, *üges-i*, words, accusative).

§ 10. The nominative particles, to which number we can add *bolbasu* 'if it be', *kemebesü* 'if one say', and *üjebesü* 'if one consider', function as markers to set off a topic phrase, almost disjunctively. The phrase "as for" (cf. Jap. *wa*) is often a good way to translate such a particle. Since the nominative particle sets off a phrase, it may sometimes occur after a case ending, as in these examples.

SK 38b10	<i>tere bičig-dür inu</i>	As for (what was) in this letter
UD 19a4	<i>busud töröl-dür ber</i>	As for (what he had done) in other rebirths
SK 3b4	<i>tedeger-dür ber</i>	As for (what was) at them, as for what they had
SK 8a7	<i>arya-i ber</i>	As for the scheme (acc.)

§ 12. English will permit some object-verb combinations, as “to babysit, to windowshop, to househunt”, but we cannot normally create such phrases as “to waterdrink”. However, this is the existing and normal situation in Mongolian and Altaic languages.

§ 15. The archaic ablative, *-dača/-deče*, may also be met, e.g. UD 107a30, *beri-dečegen* (reflexive).

§ 20. Mongolian, instead of much use of personal possessives as *my* and *your*, will employ the reflexive form on that noun possessed.

§ 21—a. An example showing *yeke* ‘large, great’, normally an adjective, used as a noun, is this.

PT 3 (71<sup>3</sup>) *idege umdaya yeke-i* She gave him a large quantity of  
                   *ögčü* food and drink.

§ 23. The first example, *ayula oi-dur odbai*, could theoretically also mean “the mountain went to the woods” (with two different nouns, this would be more logical), except that no one would obviously read it that way at any time.

§ 24—a. The ending *-nar/-ner* is only for animate creatures.

In general, one may say that in Mongolian the use of a plural form stresses the individual nature of the objects or subjects, rather than the class or category, i.e., not “the students, the books,” but “the various students,” or “the different books.”

Page 22. Under Selection II, in the first line, the sign || means that a new page (folio) began in the original script; it is an aid for anyone who tries to discover the passage in the original document.

§ 29. Gerunds.

29—a. The *-n* converb (gerund of absolute subordination) is frequently well translated by an adverb in English, as “he said in a—manner, as he—ingly said.”

Mongolian grammars and reference works have traditionally used a Latin terminology for certain grammatical forms. As it will be helpful for the student to know these terms, they are given here and in the next sections.

gerund of absolute subordination	<i>-n</i>	converbum modale
subordinate gerund	<i>-ču/-ju</i>	converbum imperfecti
coordinative gerund	<i>-γad</i>	converbum perfecti

§ 30. infinitive	<i>-qu/-kü</i>	nomen futuri
present participle	<i>-γči</i>	nomen actoris
preterite participle	<i>-γsan</i>	nomen perfecti

29—b. It will help you out of many translation difficulties to know that *-ču/-ju* cannot modify a noun, i.e., *irejü kümün* “the coming man” is

not permissible. Instead, it can modify a verbal noun, e.g., *irejü baiya kümün* "the man who is coming," or *qariju iregsen kümün* "the man who had returned."

§ 31—e. Instrumental. The Latin name is *converbum abtemporale*. In the modern language it frequently has a continuative nuance, and sometimes that meaning will suit a classical text too.

§ 32. Style. As a general hint for translation procedure, it can be stated that the student should find a converb (gerund) terminating a clause (making certain, however, that the converb is not modifying something else), and translate to that point. Then seek the next juncture and translate to there. Never carry a phrase occurring after a converb back to the sense of the preceding clause.

§ 33—b. The example last on the page struck several reviewers as illogical, since the translation (I came, I saw, I conquered) implied a first-person usage. What the Mongolian means, strictly speaking, however is merely "after coming, and after seeing, there was a conquering."

§ 33—c. The verb in *-yu* is sometimes called a gnomic form, or known as the deductive present.

§ 34. gerund of reporting	<i>-run</i>	<i>converbum praeparativum</i>
gerund of purpose	<i>-ra</i>	<i>converbum finale</i>
conditional gerund	<i>-basu</i>	<i>converbum conditionale</i>
terminative gerund	<i>-tala</i>	<i>converbum terminale</i>

The conditional gerund may conveniently be translated by IF when the main verb is future; and by WHEN when the main verb is past. Note especially that *-basu ber* is adversative, i.e., "although."

Page 30, Selection IV, line 11.

The word *bolyan* (today it has a meaning of "each, every," postposed) is "making, as, in the capacity of." The phrase *amitan bolyan sanaju* means "he thought, making into a being" or just "he imagined (a being in the water who had assumed such a shape . . .).

§ 35. The personal pronominal forms are much less used than in Western languages; as noted above, Mongolian is very inclined to use a reflexive possessive in such cases.

Pronouns may also occur immediately after the verb, e.g., *sonusuluḡa bi* "I have heard"; there is no particular nuance to this.

§ 36. An example of *öber-iyen* used as a subject is the following.

SK 8a3 *urida öber-iyen yarču* first he himself came out . . .  
*iregsen-dür*

§ 37. There are one or two other emphatic forms patterned on *edeger*, *tedeger*, namely *gotalayar* and *bügüdeger* "they all, all of them."

Whereas English and to a lesser degree, Western European languages, require a pronominal object to finish the sense of a statement, Mongolian is very inclined to leave this unexpressed by any word, though the pronoun is implied in the phrase and may legitimately be added as part of the translation.

UD 21a11	<i>öggiin soyorya</i>	Please give (it to me)!
SK 5b9	<i>bayan-u köbegün-lüge</i>	... bringing (her) along with
	<i>qamtu abču ireged ...</i>	the rich man's son ...

§ 39. iterative noun            *-day*            nomen usus  
           continuative noun    *-ya*            nomen imperfecti

§ 40. adversative gerund       *-baču*        converbium concessivum

The same meaning may also be expressed with *-basu ber*.

§ 42. In the last line, read "After *b*, *d*, *g*, *r* and *s* of the stem, the ending is *-ta-/-te-*."

Page 35 (Selection V), footnote 7, better as "when he had grown somewhat".

§ 43. An example of a stem which opposes meanings of these two suffixes is

<i>orulča-</i>	to participate, go in together on
<i>oruldu-</i>	to endeavor, to try

§ 45. Postpositions. English has only a few postposed phrases, such as "the wide world around," or "the door of darkness through" (cf. German *meiner Meinung nach*), but this is the prevailing situation in Mongolian and Altaic languages.

§ 46. Numerals. All of the powers of ten have a separate name in Mongolian, viz.,

<i>arban</i>	ten, 10 <sup>1</sup>
<i>jayun</i>	hundred, 10 <sup>2</sup>
<i>mingyan</i>	thousand, 10 <sup>3</sup>
<i>tümen</i>	ten thousand, myriad, 10 <sup>4</sup>
<i>bum</i>	hundred thousand, 10 <sup>5</sup>
<i>saya</i>	million, 10 <sup>6</sup>
<i>jiua</i>	ten million, 10 <sup>7</sup>
<i>dungšiγur</i>	hundred million, 10 <sup>8</sup>

There are even higher numbers recorded sporadically, but their meanings become confused, and the sources do not agree with each other.

§ 48. The text (SK 4a1) actually reads *kürügülüged*, but we emended to *kürüged*.

§ 54. Compound Verbs.

The antonym of *čida-* "to be able" is *yada-* "to be unable."

The use of *ab-* as an auxiliary means "to do something suddenly."

SS 66,2	<i>čuylažu abun</i>	suddenly assembled
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Kh.Gr. 141,6 *ta edüge namayi bayu-* you get me down from here  
*lyayad ab* right away!

The use of *orki-* "to throw, cast" gives a completive or perfective nuance to the preceding verb. This usage grows more common as we approach modern times. It has become a standard feature of contemporary Buriat, where it renders the Slavic perfective aspect.

A compound with *üje-* "to see" gives a meaning of "to see if one can, to try, to attempt."

Urga 3,29 *amsaḡu üjesügei* let me try and taste it  
 SK 6b8 *toḡolaḡu üjged* when he tried to calculate it

There are also a few pronominal verbs in Mongolian, as the stems *yaya-* "to do what," and *kerki-* "to do how." They are used in Mongolian where English or a Western language would use an interrogative "why" or "how."

#### § 58 (New Section). Subtle Shift of Subject

Mongolian is not obligated to express a subject with every verb. Generally speaking, of course, it is self-evident from the context and general sense of the narrative, but very often a clause or sentence is grammatically impersonal, i.e., "there was a going," or "there was a being," though we know that to translate "he went," or "they were" is the only sensible thing to do. To be aware of this will aid you many times in translating. As a result of this, it sometimes happens that the subject at the end of a sentence may not be the same as at the beginning—in the middle there has been what I term a "subtle shift of subject." The sense always makes it clear who is doing what, but unless you are prepared for such a shift, you will be confused. The following is a good example.

SK 4b2—3 *tere qayan ber . . . oduyad* The Khan . . . proceeded, and  
*kejiye sidintü kegür-i üjged* when he beheld the Bewitched  
*üldegsen-dür, amiri neretü* Corpse, gave chase, and he  
*modun-dur abiraḡu odbai.* [not the Khan, but the Be-  
 witched Corpse!] went and  
 climbed the mango tree.

In modern grammatical terms, one might say that the surface structure has no subject, but the deep structure has a subject.

Page 49 (Selection VI), part 3, lines 18—19.

This is poetry, and should be divided this way:

*nigültü kilinča üiledbesü,*  
*amitan tamu-dur unayu;*  
*buyan üiledbesü,*  
*degedü sain töröl-dür töröyü.*



## Supplement to the Glossary

Note that these entries are in an ordinary A to Z order. Some entries are new listings; others correct or give new meanings to existing entries; some apply to the supplemental readings book.

*ab ali* whatever  
*abči-* to bring, fetch  
*abiri-* to mount, climb up  
*abulča-* to promise  
*abun alda-* to almost catch  
*ači tusa* good deed  
*alban üje-* to pay taxes  
*aman abu-* to promise  
*amsa-* to taste  
*amurliyuluyçi = amurçiyuluyçi*  
*aryada-* to employ means, persuade  
*atala* as long as, while

*ba bürün = ba bürin* all of us;  
 universal

*bari-* 1. to take, seize, catch  
 2. to build, erect, construct  
 3. to present an offering

*-basu ber* although  
*Bede* proper name (old name of  
 Mongols)

*beriye* club, cudgel  
*beye bildar* body and appearance

*bol-: ese bol-* to disagree  
*boluyujai* I wonder if it would be  
 possible

*busu-* preposed: other, different  
 postposed: not, without

*bütü-* to produce, fabricate

*cing* firm, firmly

*daila-* to cope, compete  
*dailalda-* to be hospitable, to  
 entertain

*darbayulya* streamer

*degere* upon

*dil = del* mane

*doytunalabai = dotunalabai* showed  
 favoritism

*doloyoyana* red berry

*doroidayul-* to lay low, humble

*düri* intention

*dvið* continent

*ed see tavar*  
*-eçe busu* apart from, except  
*egerijü = erijü* seeking  
*elige uruyu* stomach-down  
*ese bol-* to disagree

*yadanashi* out in front  
*yociqa* (Manchu *gōcika*) subject,  
 adjutant, subordinate  
*yodoli* ball-pointed arrow (to stun  
 birds)

*geigsen* the one who shed illumination  
*gele* it has been said  
*gengsigür-tele* to the point of lament-  
 ing, wailing, bemoaning

*in = yin* genitive

*jabdu-* to be about to, to almost  
*jergeber* simultaneous  
*jıyala-* read *jıyalıya-* to teach

*kabalık* city name, distorted form of  
 Cambaluc, or of Kapalıvastu

*kenggerge* drum

*ker ki-* to do how (also *kerki-*)

*kerem* a kind of fish

*keüken* also: girl

*kötel-, kötöl-* correct to:

*ködel-* to move

*kötül-* to lead, conduct

*mede-* to learn, find out, know; also,  
 to rule, dispose

*musaragi* opal (or another precious  
 stone)

*Nāgārjuna* proper name, Buddhist  
 saint

*namaji* for *namayi* me

*namur* fall (season)

*nasun-a tegüldür* 'perfect in life', a  
 disciple

*nima* form of \*i he

*olanta* many times  
*onila-* to nock (set arrow to bow)  
*oroï* 1. top 2. late  
*naran oroï bol-* night falls  
*oros* Russian, European

*öçi-* to say (from lower to higher);  
 to address, intone, depose; to  
 speak respectfully to  
*ögedele-* to go upstream  
*ögüle-* same as *ügüle-* to speak  
*ögte-* to be given  
*öni* for a long time

*pad* (Skt. *phaṭ*) a mystical syllable

*qayarqai* split, broken  
*qairala-* to bestow  
*qalun* read *yal-un* "of fire"  
*qatayuji-* to endure hardship  
*qadum* betrothed  
*goitu* future (not "past")  
*qudal* deceit, false, counterfeit

*sakiyulsun* totem, genius  
*soqur* blind

*šibtura-* to slip down  
*šimgü-* to nestle, snuggle  
*šiga-* to peer.

*tail-* to take off (boots)  
*terigüten* "etc., the other things"

*tedüi* size, so much as  
*tiib* see *dvip*  
*toyosun* dust  
*tokiya-* to coincide, occur together  
 (not *dokiya-*)

*tosu-* to receive, get, accept  
*tul-* to support  
*tuqai* on account of, because of

*uyuyata* completely  
*uiradučila-* (*oyiradučila-*) read  
*uridučila-* to do as before  
*unin* = *utayan* smoke, mist  
*unin-u morin* smoke horse (i.e.,  
 a horse made of the smoke)  
*urala-* to be a craftsman  
*urid* former  
*uridaki* that in the previous  
*urtuyulin* length  
*uruy* relatives  
*urus-* to drift, float

*üge-ber bol-* to comply, agree  
*ügei* after two nouns = "and"  
*ülü bol-* to be impossible, not be  
 permitted  
*ündüsün* root, foundation, basis

*viyagirid* (Skt. *vyākṛta*) prophecy

*yayru ba* nothing at all  
*yambar bu* whatever, any kind of  
*yosuvar* according to